

# THE JAPAN CHRISTIAN QUARTERLY

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## THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN

IN THE DEVOTIONAL LIFE OF THE CHURCH  
IN ECONOMIC LIFE  
IN INTELLECTUAL LIFE  
IN MORAL LIFE

BY

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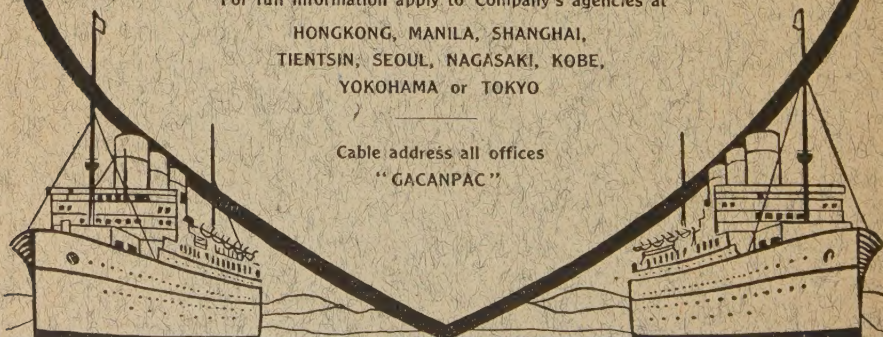
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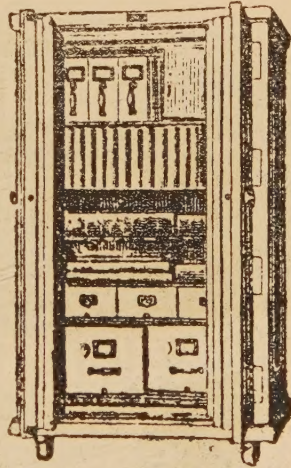
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# THE JAPAN CHRISTIAN QUARTERLY

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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

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## EDITORIAL NOTES

### THE ECONOMIC SITUATION

Economic conditions dominate the whole situation in Japan at the present time. The nation is feeling to the full the effects of the current slump in the world's trade. Indeed it is possible that she is feeling it more acutely than any other country in the world with the exception of Australia. This does not mean that the actual number of unemployed is comparable to that in England or the United States; it is rather due to the inadequacy of the provisions made on their behalf.

Hitherto the closely-knit family system of Japan has itself been the solution of unemployment. Responsibility for the out-of-work member has been shared by the family as a whole. In most cases the victim has been a countryman who has been lured by the glamour of the city, only to find that the streets are not paved with the gold of his imagination and he has returned disillusioned to the paternal fold. But today conditions are different. Many of the unemployed come from families which are themselves slum-dwellers; others have left the country because of the plight of the farmer, and so can hardly return thither for succour. The chorus of praise for a new-built Tokyo may tend to deafen ears to 'the bitter ballad



by a devotional period. It was hoped by this means that inspiration, thought and fellowship would each have a place.

The devotional address the first night was given by Dr. Kagawa. From the very start he struck the highest note: "The Kingdom of God Movement is a work of the Holy Spirit; the Holy Spirit is only given in answer to prayer." Then in telling phrases he rammed home this need of prayer as shewn by the answers already received, by the wide-spread pro-Christian influences at work in the spiritual life of the nation, and by the utter immensity of the task before the Church. The meeting closed on a level never after reached by the Conference. This was of course in part due to the nature of the programme, but one would have thought after those burning words the Conference would have been driven to prayer. But it was not so; the programme was rigidly kept and to that extent the Conference fell short of expectations. Certainly not until the Church in Japan can pray,

"Stir me, oh! stir me Lord, till all my heart

Is filled with strong compassion for these souls;

Till Thy compelling 'must' drives me to pray,

.....till prayer is pain,

Till prayer is joy, till prayer turns into praise,

certainly not till then is the Movement going to succeed. Statistics are but slight evidence of success. As we were reminded more than once at the Conference, the Church all over the world is watching the Movement; let them do so on their knees.

With regard to the sectional meetings, if any Movement has had a wealth of good advice it is the Kingdom of God Movement in Japan. At the Conference last year the delegates passed twenty-seven resolutions; this year they have followed them up with a further thirty-five! though in fairness it must be said that many this year were in answer to a careful questionnaire drawn up by the Central Committee. Nobody denies the need of corporate thinking; most will admit that this thinking must first express itself in findings; but all will extend to the leaders of the Campaign their sympathy as they try to translate this mass of advice into action! Nevertheless the resolutions on the whole shew a grasp of realities and an appreciation of the central part to be played by the Churches and auxiliary bodies, which mark a distinct advance on previous



campaigns. It might be a good plan on future occasions to appoint a drafting committee with considerable powers, to whom all sectional resolutions could be submitted.

These criticisms, however, are not meant in any way to belittle the value of the Conference. The opportunity for fellowship in a common cause is wholly gain. The Campaign has made a good beginning. It now remains to work and above all to pray through.

#### ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS

The main subject before the Federation of Christian Missions at their Annual Meeting this year was that of "The Re-discovery of the Kingdom of God." The four papers that were read on that occasion appear in this number of *The Japan Christian Quarterly*. Some have asked why we should speak of the 're-discovery' of the Kingdom. Has it been lost? In an essay in *Concerning Prayer*, Dr. Streeter says: "Everything that lives must develop, and development means such modification of the organism as shall adapt it to its ever-changing environment.....Christian theology is no exceptoin to this Universal principle,.....the Christian Church must and will find new ways of expressing to itself and to others the meaning of its faith." In an ever-changing world, therefore, it follows that the Church must ever be re-discovering the meaning of the Kingdom. It is a sure evidence of its life. A static faith may claim to be immovable, but it is also dead.

The papers, especially that on Rediscovery in the Devotional Life, reached a high level, but the discussions that followed on the whole were disappointing. It is obvious that in a body of eighty delegates, with speeches limited to three minutes, no profound contribution is possible. In future, if the papers are to be followed by discussion, it might be a good plan to divide the members up into smaller groups, who can give more concentrated thought to the subject.

One issue which provoked a certain amount of discussion was that of the means by which a missionary should express his attitude towards certain recognised social evils in Japan, e.g. the Geisha system and the abuse of the film. The latter, of course, is a problem not peculiar to Japan. The British Government recently appointed a strong committee of Civil Servants to consider the matter in its bearing on Africa. In face of such evils, should the missionary



make a public protest? It is an open question whether in the long run such protests effect much: though in fairness it must be admitted that that on the Geisha did produce a satisfactory result. Christian ideas should lead public opinion, but they achieve little if they outrun it. So far as the foreign film industry is concerned, it is obvious that pressure can best be applied from two directions, from the citizens of the supplying country and the citizens of the receiving country. A body of foreigners in either country has little influence. This is but to suggest, as we said above in another connexion, that the first duty of the Church is not to stage a demonstration but to create a conscience, which will not allow such evils.

But the question is admittedly a difficult one; though opinions as to methods may differ, yet as to the seriousness of the evil there is no doubt. The whole matter calls for patient understanding and an avoidance of precipitate action.

#### LAMBETH AND JAPAN

We do not propose in these notes to discuss the Findings of the Lambeth Conference. It is our hope to have an article in the next issue by one who was present. It is obvious, however, that resolutions which deal in a strong and thoughtful manner with such subjects as The Christian Conception of God, Marriage and the Home, Race Relationships, War, and Christian Unity have a message to Japan and especially to the Christian Church therein. Whatever may be their limitations, nobody who has studied the report will deny that the leaders of the Anglican Communion have made a serious attempt to face anew the problems of the present day. We do well in this connexion to remember the words of President Lincoln, "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenfranchise ourselves, and then we shall save our country."

Our one plea therefore at the present time is get the Report and study it.

#### THE JAPAN CHRISTIAN QUARTERLY

With this number another volume of the Quarterly comes to a close. We are not letting out any secrets when we say that ever



since the earthquake, the financial position of the magazine has been one of considerable difficulty on account of the rise in the costs of production. Indeed it has only by making the magazine a quarterly that it has been possible to continue. In undertaking full financial responsibility for the magazine, therefore, the Christian Literature Society have shewn real public spirit. It now rests with our readers to decide whether they are going to support the Society in its action. The one thing necessary is to increase circulation. We venture therefore to draw attention to the special rates offered for those who wish to send the magazine as a gift to others. For such gifts, the annual subscription is reduced to three yen, while four such gifts may be made for ten yen. Readers must decide for themselves as to the value of the magazine in maintaining and deepening missionary interest in Japan. The Editor is always glad to receive suggestions as to how the magazine may be improved.

It should be said in passing that the *Japan Mission Year Book* and *The Japan Christian Quarterly*, which are produced by one Committee, are designed in such a way as not to overlap. The Year Book is, as its name suggests, a year book, a chronicle of the events of the year, while the Quarterly is primarily a discussion of the bearing on the Christian Movement of thoughts and events in Japan. For an intelligent understanding of the situation it is necessary to subscribe to both.

During the coming year in view of the visit of the Commissions on Education and Rural Problems, special numbers of the magazine will be devoted to a consideration of these all-important subjects. In addition it is anticipated that in the near future there will be a special issue on children's work. The articles on Native Religions will continue, and in addition each number will contain the latest news about the Kingdom of God Movement.



## THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN

### (I) In the devotional life of the Church\*

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WILLIS C. LAMOTT

The Kingdom of God has a two-fold aspect. It is both a reign or rule of God and the sphere over which and through which that rule is exercised. It is inward: it begins with the discovery of the sovereign obligations of God to rule over the individual's will; it is rediscovered as the various aspects of the individual's life are, one by one, brought under the sway of the rule of God. It is outward; it begins where one man brings his relations to his fellow-men into line with the will of God, and it is rediscovered as this rule of God gradually penetrates social relations and transforms the moral, intellectual, industrial, and national life of men.

On its inward side, the Kingdom advances as man, the individual, is brought face to face with God as revealed in Jesus. Such a vision of God lies at the very heart of the Master's Gospel of the Kingdom: "Love your enemies, that ye may be sons of your Father which is in Heaven for he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust."....."Ye therefore shall be perfect as your Heavenly Father is perfect."....."Seek ye first his kingdom and his righteousness."....."When ye pray say 'Our Father'".....Jesus attempted, first of all, to bring his disciples into communion with God as he knew him, realizing full well that communion with such a God would not give them rest until they had brought their lives more and more into conformity with his perfection. It is doubtful whether we should say that Jesus had a "social gospel" as commonly conceived, for all his social teachings—and his ethical teachings for that matter—are simply attempts to define the changed attitudes of men who have seen the transforming vision of God as revealed by Him.

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\* A paper read at the Annual Meeting of the Federation of Christian Missions in Japan, 1930.



No one can see this vision of God as holy, or righteous, or as a Father, without experiencing an automatic recoil of unworthiness. Therefore Jesus' message was, "The Kingdom of Heaven is at hand; repent ye, and believe in the gospel." "Repent.....believe!" The Kingdom comes in that way even today. Life in the Kingdom is a succession of acts of repentance and rededication, for the Heavenly Father does not demand to rule over all or not at all, but limits his sway to the degree of our acceptance of it. "Repent.....believe." The vision of God reveals to us hitherto unperceived aspects of His will for us and for the world, this leads us to repentance and rededication, and thus the sphere over which the Father rules is continually widened.

On the outward side the Kingdom of God is advanced as men see the inner Kingdom incarnated in the lives of disciples. The vision of Fatherhood shines through to men in terms of Brotherhood—"that they may see your good works and glorify your Father who is in heaven." Thus step by step the ideals of the Kingdom are incorporated into the common mind and conscience of society. Progress is not gradual, but is as erratic as the capricious will of man. But invariably outward progress is conditioned by inward growth. The progressive discovery of the Kingdom in social, industrial, international, and racial relations is always dependent upon the extent of some one's inner dedication to some newly-discovered vision of the will of God.

The place where the outward and the inward aspects of the Kingdom meet is the Church. In the words of Archbishop Temple, "the Church is the fellowship of Christ's disciples, welded together by the operation of His spirit within them into the organized society which is His body.....Its own distinctive activity is worship.....and the self-dedication of its members to His service in the world. As they thus serve Him, they leaven society; and so there grows up a whole civilization which is in greater or less degree Christian, in the sense that it is moulded by the principles of the gospel."<sup>1</sup> The Church, in this ideal sense, is a microcosm of the Kingdom, a cross-section of life as it is lived in full-fellowship with God and man, a

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1. Wm. Temple: *Personal Religion and the Life of Fellowship*. page 72, also chapters III and VII.

place in which the rule of God can be seen working before it is transmitted throughout the world; it is the corporate spokesman of the Kingdom, wherein men may find authoritative attitudes concerning life and its problems. The Church is all this—and more, but it is primarily the place where Christians by worshipping together may receive the vision of God through which the Kingdom of God is continually discovered.

A glance at history proves that the bounds of the Kingdom have been extended most effectively when a single individual—an Isaiah, a Francis, a Luther, a Wesley—has stood face to face alone with God. But it is a paradox that this solitary kingdom-discovering vision is most often received through common worship. Isaiah's vision came to him doubtless during a temple service and John Wesley received his "enlightenment" while attending a Moravian prayer meeting; but it is probably true that the prophet as a rule attains the vision on some Damascus road or as the result of long and lonely vigils in some desert place. However, the Church is not made of up religious geniuses, but of common men and women, and it is generally in a meeting of Christian people worshipping together that the ideals of the prophets are mediated to the rank and file of the membership of the Church.

It is an unedifying fact, and one on which we need not dwell long here, that the Church of the present day offers almost anything to the average Christian but the chance through devotion to rediscover the inner vision of God's Kingdom. That highly-organized institution offers in its multitudinous and complex activities little that the modern man cannot find better expressed in other organizations. Both in this country as well as in America, our church services are built to please, to instruct, to entertain; the "opening exercises" which constitute our only attempt at real worship are often rushed through in order to make room for the sermon; and it is indeed an extraordinary preacher who does not kill the spirit of worship in his people by talking to them for forty minutes.

Under these circumstances, therefore, it was only natural that a revival of interest in the subject of worship should take place, especially in America. Some of the most constructive thinking of the past five or six years has been done in this field, and hardly a month passes without a new contribution to the subject appearing



from the press. This present revival is not a passing fad or fancy. It is a confession of a vital lack in our modern conception of religion. It has received its due and just share of criticism, but, in so far as it does not substitute worship for the higher moral and intellectual content of religion or lose its force in aesthetic subtleties, it has something valuable to offer us in our search for the Kingdom of God. I shall not attempt to evaluate the movement, nor shall I deal with any of the technical aspects of the subject, but shall limit myself to a review of three or four general principles which might be effective if applied to our missionary work in this country.

1. In the first place, the present emphasis on worship has reminded us of the primary place worship should occupy in the life of the Church. Many of the religious tasks of the Church—even preaching—are coming more and more to be shared by other institutions of the modern world, but as Dean Sperry has said, “There remains then the conduct of public worship as an office which no other institution has claimed as its prerogative and special mission.....The conduct of public worship is the differentia of the Church as an institution.”<sup>2</sup>

In international gatherings of Christians we Americans are often severely criticized for the so-called externalism and activism of our contemporary religious life, and missionaries upon returning to the home country often feel that the criticism is justified. The aim of the Church seems to be to present enough activities to keep the restless man or woman of today occupied and hence interested. This is a form of competition in which the Church can never hope to be successful. It is poor psychology, to say the least, for the Church thus to appeal to an age that is already so terribly over-organized. In an age of speed and complexity, the primary duty of the church should be to provide sanctuary and retreat from the confusion and distraction of life. Worship offers sanctuary, but not escape from life. It offers a chance for the busy man of affairs to stand aside and survey the actual experiences of his life in a new and illumining atmosphere; it offers him a chance to compare the current standards of life, as it is lived, with the unchangeable standards of the Kingdom of God. It not only issues in a reintegration

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2. Willard L. Sperry, *Reality in Worship*, p. 163, 160.

of his life but adds something intrinsically new to it. Professor Wieman has brought this out in one of his recent books;

"To be creative means to introduce new values beyond those which men have heretofore recognized and to devise new forms of conduct different from those which the established social order and the prevailing arts and sciences prescribe..... It would seem that worship is one of the sources out of which new creations in the art of living arise. It is in worship that new paths open up; worship is the only suitable preparation for the greatest creative artistry in all the world, the art of reshaping the total vital process of living."<sup>3</sup>

In the long run, surely the external activities of the church would not lose, but would rather gain by an increased emphasis on that which would enable a distracted generation to re-view life as a whole and to revalue it in terms of the Kingdom of God.

Or we might put the matter in this way—Where, outside the worship of the church can the average churchman of America or Japan seek the vision of the Kingdom? We Protestants have left the spiritual progress of the individual altogether too much in the individual's own hands. Our churches give us little or no guidance as to our private devotions they furnish us with no manuals of personal spiritual exercises, they place no altars in our homes inviting us to step aside for a moment of quiet and a breath of prayer. And most of us are frightfully self-conscious about ordering our own private devotions. It is not unnatural that under the increasing tension of modern life this tendency should have been accentuated. The practice of personal prayer and meditation as well as those forms of social worship centring in the family are being remorselessly crowded out of the daily routine of life. This is especially true in this country, where dwelling houses are not built so as to provide quiet rooms into which a person can retreat, and "having shut the door, pray to the Father who seeth in secret," and where so many of our Christians are surrounded by hostility or lack of sympathy in their homes.

The Church therefore should reshift its emphasis and provide for its people a weekly service of worship which should express beautifully and feelingly those spiritual things which the average Christian wishes to say but doesn't quite know how—or doesn't quite have the opportunity—to express. "Truly artistic forms of worship," as some one has said, "are the Church's way of saying 'God' so

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3. Henry N. Wieman, *Religious Experience & Scientific Method*, pp. 257-264. Also see: Wieman, *Methods of Private Religious Living*, Chapter VI.



that the word shall not only receive the consent of our logical reason but shall be carried alive into the heart by passion." The religious use of beauty, art, music, architecture, silence—of which we hear so much to-day—all these are but means to one end, to assist the worshipper to retreat for a time from the world of misdirected aims and distorted values, and to discover the meaning of life anew in the creative vision of the Kingdom of God. The aim of true worship, no matter how enriched or plain it may be, whether the stately liturgies of the cathedral or the stillness of the Quaker meeting, is to bring men to feel the power and presence of the Divine as related to those moral and social ends which we call the Kingdom of God.

2. In the second place, we may ask, "What is worship?" "What type of worship most readily awakens this vision of God?" Worship, according to one authority is celebration, "The celebration of Life." "To praise and celebrate life, not merely this good fortune or delivery from that distress, but the memory of all things, the hope of all things, life entire and complete, to praise God and to celebrate His goodness—this is worship."<sup>4</sup> Seldom in our private devotions can we escape from self long enough to touch the hem of the seamless garment of reality. Sometimes, indeed, under the power of music or art, or the mystic influences of nature or friendship, we have been brought to the brink of this celebration of life and of God. But these experiences are rare, and are becoming increasingly so in the modern world. It is to corporate worship that men and women must turn for the vitalizing celebration of life and God. "Send forth thy light and thy truth; let them lead me: let them bring me unto thy holy mountain, and to thy tabernacle. Then will I go unto the altar of God, even unto the God of my joy and gladness."

The true experience of worship is realized through objective, rather than subjective, channels. No matter how much devotional literature of a subjective nature may appeal to us in our private lives, the materials of public worship—hymns, prayers, responses, scripture readings, anthems—should be chosen so as to lead the worshipper to forget self, with its own subjective joys and sorrows in the contemplation and celebration of the beauty and mystery of God. Worship therefore has been defined as the "adoration of God,

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4. Sperry, *opp. cit.* p. 249.

5. V. O. Vogt, *Modern Worship*, p. 7.

the ascription of supreme worth to God, and the manifestation of reverence in the presence of God.”<sup>6</sup> It is a putting into effect the oft-forgotten words of the Catechism that the “chief end of man is to glorify God and to enjoy him forever.” Our Protestant worship can, and should, never be made so completely subjective as the Catholic mass, but the subjective element should be made recollective i. e., it should come as a result of the contemplation, praise and adoration of the Almighty One. No matter what the order or type of service may be, it is when the materials of church worship enable men to celebrate their love of God in this objective manner that the rediscovery of the realities of the eternal spiritual kingdom breaks through to the soul of man.

Concerning the pattern, or form, that worship should follow, authorities are agreed that it should follow the natural psychological progress of the experience of worship in the human heart, but few can agree as to what the order of this progress is. Dr. Vogt suggests seven elements in worship—Vision, Humility, Vitality, Recollection, Illumination, Dedication, and Peace, a design “overlaid or intertwined by an ever present alternation as of light and shadow, which sways the attention of the worshipper between things human and divine.”<sup>7</sup>

A more workable pattern is followed by Dr. Sperry, who builds worship upon the familiar triangular basis of thesis, antithesis, and synthesis, basing his classification upon the experience of the prophet as described in the sixth chapter of Isaiah, and compared with other lyrical portions of the Bible and the hymns and liturgies of the Church.<sup>8</sup> There is first the thesis, the Vision of Reality, the praise and adoration of God through the celebration of one of His attributes, His holiness, truth, goodness, beauty, eternity, Fatherhood. There is next the antithesis, a survey of our contrasting human situation, a review of our experience issuing in the confession of our own creaturehood, our sin, our ignorance, our evil, the ugliness, uncertainty, or brevity, of our life—that, in short, which is the counterpart of the aspect of God’s Being which was celebrated. There is next the synthesis, the reconciliation of the conflict, issuing in new compre-

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6. Sperry, *opp. cit.* page 164.

7. Vogt, *opp. cit.* page 53.

8. Sperry, *opp. cit.* page 282.



hension and rededication. In the synthesis some spiritual truth, the Grace of God, the Love of Christ, the Communion of Saints, the Fellowship of the Spirit, steps in, giving peace and vitality and strength to take up the struggle again and to live life fearlessly.

A little reflection will show us that this is the pattern followed by the devotional literature that has most deeply moved our hearts to worship; public worship, to be most effective should follow this, or a similar, order. The working out of such a pattern in the worship services of the Church is a matter for the attention of the expert; but it is easy to see that the three steps are identical with the three steps, Vision, Repentance, Rededication, by which the Kingdom of God comes to the heart of man. Whether in our private devotions or in the devotional life of the Church there is no other method by which the Kingdom of God may be continually discovered.

But, in this interpretation of worship, are we not underestimating the importance of the sermon, which since the time of Calvin has been a centre of most of our Protestant religious services? Some of our authorities, it is true, show a disregard or contempt for the sermon which is disconcerting, to say the least, to a son of Calvin or Wesley. But, on the whole, although the service is no longer sermon-centric, the sermon has a no less important function to perform than before. It is not the main proposition around which the rest of the service is built up. It is rather a corollary to the worship service proper, a definition and particularization of the act of dedication, which is the climax of the experience of worship. It is a gesture saying, this is the way to give concrete form to the kingdom of inner values discovered through worship—"walk ye in it."

3. In the third place, we might ask, "How does worship as a method achieve the practical ends of the Kingdom of God?" Professor Hocking has defined worship as that which "turns us from the chaos of life to that which is purposeful," and in that sense, worship is *per se* the discovery of the inner kingdom of spiritual ends. But there is something in the practical Anglo-Saxon temperament that refuses to consider worship as an end in itself. We refuse to worship for worship's sake. We seek God in our private devotions not because our soul thirsteth for the living God as the hart panteth for the rivers of water, but in order that we may live more effectively and efficiently. In our public meetings, do we not usually come to God

with some particular end in view and arrange our services so as to force some conclusion, predetermined by ourselves, upon our defenseless audience or congregation? Be this as it may, the truth remains that true worship takes place only when men approach God with no utilitarian end in view.

It was not for nothing that Jesus taught his disciples to pray after this fashion, for what is the Lord's Prayer but a simple ascription of all praise and glory and power to God recognized as Father, and a dedication of self to the kingdom of righteous ends implied by that conception of his being? The true worshiper comes to God with the cry, "Thy name be hallowed, Thy kingdom come, Thy will be done, whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee!"

Nevertheless, although the purpose of worship should not be utilitarian, its end and effect is to hasten the progress of the kingdom of visible results. This is because the method of worship is not the direct, logical method of science, but the indirect, intuitional method of art. It is this artistic method of indirection that most profoundly stirs the imagination, and with it the sympathies, wills, and consciences of men. Some of the most far-reaching practical ends achieved by men were the result of something which was in itself inherently useless. It is probably true that Mrs. Browning's *Bitter Cry of the Children*, Hood's *Song of the Shirt*, and Kingsley's *Alton Locke* did more for the cause of human justice in the 19th century than all of our highly scientific modern arguments put together. In worship, which is artistically conceived, ideas come to the mind in the form of images which sink far deeper into the human consciousness than do arguments and direct appeals to the intellect. A social or moral conviction which is reached by man as a corollary of his contemplation of God is something which cannot be shaken.

This is the reason why the adoration of the Saviour dying on the cross for the sins of the world has a more profound effect in the transformation of character than arguments, exhortations to "play the game" or good advice to "buck up and be a man." "Love so amazing so divine demands my soul my life my all"—this is a synthesis-conclusion of an act of worship—and untold lives have been changed and countless deeds of practical Christian service wrought through its influence! This is the reason why the worship of God



as the even-handed Father giving his natural blessings to his children irrespective of their deserts, or the contemplation of Jesus whispering "Father forgive them" is a greater incentive to men to love their enemies than any number of eloquent sermons.

It is not accidental that some of the highest ideals of social righteousness to-day are held by members of the Society of Friends and certain groups in the Church of England, two bodies which are poles apart in organization but one in their emphasis on the primacy of worship. Neither is it accidental that the outstanding movements of modern times—the abolition movement, for example, or prohibition, or the Christian socialist movement, or the missionary enterprise—were all born in prayer meetings or in services of worship.

We should beware therefore of placing all of our emphasis upon the sermon, which is, more or less, intellectual in its appeal and instructive in its aim. In this country, *reihai* (the service) is still largely *sekkyo* (the sermon). The sermons in Japanese churches are doubtless on a more scholarly level than those of any other missionary country, but because of this Christianity makes its appeal chiefly to the intellectual classes. Our services seem planned for the curious intellectual classes rather than for the hungry heart. The little chapels in which many of us missionaries still hold forth are called *kogisho*, lecture places, not worship places. In evangelistic talks attempts are more often made to explain the whole body of Christian truth in one, two, or three hours than to awaken a sense of God that will lead men to repentance and dedication. At first this probably is necessary, but the Church must advance from being a *kogisho* to being a Bethel, a house of God, if the Kingdom is to advance in this land. For, although the worship service is intended primarily for Christians, it has a subsidiary and hardly less important function of subconsciously preparing the mind of the unbeliever for the reception of Christ. It is for this reason that children, who from early youth attend the services of the Church—unless their interest is killed by the sermon—seldom in later years wander from the Christian fellowship.

The danger of a purely intellectual emphasis centring in the sermon is that the minister or the missionary comes to live more and more in a world of ideas far removed from the mind of the simple man or woman whom he has come to serve. He often builds up problems simply in order to solve them, and the man of the

street, or the woman of the village comes but once out of curiosity and returns not again. But to sit with Christians, who, forgetful of self, are lost in praise of the Great Reality whom they have discovered, often will awaken in the unbeliever a sense of need such as a thousand sermons could not arouse. If our churches were filled with worshippers and not hearers, the wayfaring man though he be a fool could not fail to sense the reality of it all and be drawn into sympathy with the worshipping congregation.

Again, this truth should make us pause and take thought concerning our methods of propagating that highly technical complex of moral, social, evangelistic and missionary causes which the modern world knows as the Kingdom of God. Our age is not lacking in prophets who have seen the vision of the Kingdom that must encompass every aspect of the varied life of man. Nor is it lacking in scholars; the Kingdom has never been presented in such learned and convincing terms. Nor have methods ever been so scientifically elaborate. But we have gone about as far as organization, education, and scientific management can carry us and the Kingdom cometh not yet.

The fact remains that our appeals for brotherhood, for social justice, for world peace, for missions, for industrial democracy, are all couched in terms so abstract and analytical that they leave the ordinary man cold. The 'causes' into which the church is throwing its intellectual and organizing force today must be touched by the illumining hand of the artist before they can awaken the compassion and sympathy of our world-absorbed generation. A religious as well as an intellectual impulse is needed for the realization of our dream of the Kingdom, and for this, we must have a wide-spread return to worship. To quote again:

"We worship God in the first instance because that act stands in its own right and is of such supreme and sufficient worth that it needs no other justification. But when men address themselves simply and sincerely to God they always discover new ways into the lives of other men. We are all conscious that as we try to follow the social implications of life to their conclusion by a direct logic which moves on the level the venture finally breaks down. If our conduct as Christians is to reckon with the other man he must be something more than a remote fringe of the web of life. He must come alive to us as a fellow human being of like passions and circumstances with ourselves. His life and lot must be felt as our



own lives are felt<sup>9</sup> ..... Worship proposes to further the ends of the social gospel or succeeds in furthering those ends by bringing the other man really alive for us in the presence of God.<sup>10</sup>.....Sincere and true thoughts of God are the strongest known nexus between man and man. The social gospel receives its final statement in Augustine's memorable words, 'Blessed is he who loves Thee, and his friend in Thee, and his enemy for Thee,'"<sup>11</sup>

At long last, the Kingdom of God cometh not by editorials and lectures and group discussions but by a return to the worship of a God whose essential character of Fatherhood, if once realized by the worshipping Christian, makes the social and moral ends inevitable. The kingdom tarries until we turn and seek a vision of God that shall lead us to the continual acts of repentance and rededication by which means alone God has ordained the bringing in of his Kingdom.

4. This brings us to our last point: "How shall we order our periods of worship, whether in church, kindergarten, evangelistic meeting, school or college so as best to awaken the inner discovery of the Kingdom of God?

As we have seen the first step in worship is Vision. Our primary purpose in every service of worship should be to exalt a God who is the Father of the Kingdom. Worship should not diffuse itself in a mere feeling of awe or adoration, but should be directed toward the vision of God in absolute Christian terms. Our hearts may be moved and awed by reflection upon the majesty and ineffability of God, but the Kingdom is best served as we exalt a God who bears to us the relation of Father, a relation carrying with it moral and religious obligations of a very definite and particular nature. Jesus addressed God as "Holy Father," "Righteous Father," "Father Lord of Heaven and Earth"—the majesty, the eternity, the awfulness of God, were not neglected, but were absorbed in the higher category of Fatherhood. Therefore, while not neglecting the splendid worship material to be found in the Old Testament, we should centre our attention upon the Eternal Father who is enshrined at the very heart of Christianity.

If the character of God is thus clearly presented to the worshipper, one thing should result: He will feel a new sense of unity with all of God's children. It is not merely a Christian dogma but a well-

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9. Sperry, *opp. cit.* page 343.

10. Sperry, *opp. cit.* page 337.

11. Sperry, *opp. cit.* page 165.

tested fact of experience that the brotherhood of man can be best realized through the worship of God as Father. The value of corporate worship enters here, for one can seldom realize one's unity with God's other children in the large, without first realizing one's unity with the particular group at hand. The ideal of worship is that of a group of Christians losing itself in adoration of the God and Father of our Lord Jesus Christ, and, as a group, identifying itself with the sinning, suffering humanity for which he gave his life.

The vision of God is followed by a feeling of unworthiness and humility. "I am a man of unclean lips and I live in the midst of a people of unclean lips!" It is strange that in Protestantism, with its strong ethical emphasis, so little place is found in the church service for the presentation of the moral ideal of Christianity. Much of this, of course, is left to the sermon, but a greater use of the Beatitudes and other Christian material, following up the idea that "ye therefore shall be perfect as your Father in Heaven is perfect," should prepare the way for a reflection upon life that should lead the hearts of the worshippers to repentance.

Why is the note of repentance so seldom heard in our churches and prayer services? The directory of worship of the church to which I belong contains this counsel, "The minister shall here lead the people in the confession of their sins, both original and actual." Perhaps it was a long-continued over-emphasis on the vague and indefinite "original" variety that conveniently dimmed our minds to the thousand and one annoying actual sins that lay all around us! It is easy to include our shortcomings in a single confession that "there is no health in us," but that statement must somehow be interpreted to include, unsocial relations, speculation, extravagance, racial prejudice, war and preparations for war, and much else, if we are to awaken a sense of effective penitence in the present generation. Consider the virgin field that lies before some adventurous soul who will attempt to bring the church and missionaries of this land to their knees in penitence for the wrong attitudes and sins brought to our attention in the other three papers of this Conference!

Yet, we cannot get away from original sin. For our worship in some way must bring us to a sense of our individual responsibility for the corporate sins of men; must stir our hearts to a confession



of our share in the common wrong.<sup>12</sup> It was this that gave the great social and evangelistic movements of the past their power, and it must again be realized if we are to rediscover the Kingdom for this age. One reason why our supplications often seem so unreal and our intercessions so dry and lifeless, is because we have not yet reached through repentance that stage of mental preparation by which we can sympathetically enter into the needs of others and pray for them as if they were our own.

The climax of each service of worship should be an act of rededication. The feeling of humility should be lost in a presentation of the grace and power of God, so strong and so illuminating that it will bring peace and courage and satisfaction. This may result in a readjustment of the intellect to some newly discovered truth, a deepened purpose to work definitely for the achievement of some end in the Kingdom, a decision to assuage some ancient or modern wrong which comes within our doing. The Ideal Church, according to Archbishop Temple, will be composed of men and women "perfectly dedicated to God through their worship, and perfectly responsive to his will in their lives."<sup>13</sup> Such a church would be the ideal instrument for bringing the Kingdom to the world, for it already would have discovered the inner spiritual kingdom of Reality.

The ways in which missionaries can assist a revival in the subject of worship in this country are not a few. We can of course use our influence in bringing the importance of the matter to the attention of our Japanese colleagues, in whose hands the matter ultimately rests. But we can do our greatest work by experimenting in ways that lie directly under our control.

We can experiment in the use of beauty in awakening the sense of God. The Japanese possess a profound appreciation of beauty in its various forms, and yet, except in music, Christianity has found little expression in terms of beauty. In music, indeed, unbelievable progress has been made in half a century, but a wider application of music, both choral and instrumental, to church worship, is a development left to the future. The Japanese are a nature loving people, but it is strange that so few hymns in their

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12. Temple, *opp. cit.* pp. 85, 86.

13. Temple, *opp. cit.* page 72.

hymn book strike this note, and most of these are unsung by adults. There is a tradition of silence in the religious background of the Japanese, but Christianity is one continuous round of talk, talk, talk! Periods of directed silence are often used with good effect in children's services, but I have not yet heard of its successful use in work with older people. Do our Quaker brethren have any contributions to make along this line or are their meeting houses also becoming halls of talk? The Japanese are a deeply reverential people, yet how often have we been ushered to the front seat in the midst of a pastoral prayer, and how often have the high moments of a communion service been punctuated by the stoking of the stove? And if this is true is it not due to the fact that from the beginning our churches have been lecture halls and not sanctuaries? We may well ask ourselves whether our chapels, borrowed from the west and largely unadapted, are of such shape, construction and equipment as to lead the Japanese mind to thoughts of God and worship. I have seen a congregation deeply moved by a sense of God in a fifteen mat room of severe simplicity, where the Holy Communion was being observed, the people kneeling on cushions, and the elements distributed from an ordinary Japanese *chawan* and cake trays on a low polished table. One characteristic of the worship movement in America is a renewed emphasis upon liturgics, and many severe Calvinists and Puritans are finding themselves worshipping in near-Gothic buildings, with altar-like communion tables, and services stolen from the Anglicans. Do the Japanese respond to liturgy? Can our liturgical brethren give those of the free type of service any help in this direction?

Perhaps our greatest field of experimentation should be in work with young people. The chief advances in religious education in recent years have been in the development of the worship service in the Sunday School. Not so long ago in Japan our Sunday School meetings consisted largely of the telling of a more or less Biblical story with a more or less Christian moral, in the midst of a more or less unrestrained tumult. But that day is passing, and in many Japanese Sunday Schools where the element of worship is finding a place in the Sunday morning services, the results have been far beyond expectations. But the kindergarten and Sunday School still offer vast possibilities for experimentation in the use of music, nature study,



silence, and simple ritual in the service of worship. Can we not have contributions from those who have been working in this field?

In our schools, likewise, the note of worship is being sounded in chapel services but, alas, the uninspiring routine of hymn, short and often dull sermon, hurriedly mumbled prayer and the doxology, still prevail in many of them. Let us leave religious instruction to the class-room where it belongs and spend our chapel hours in attempting to train our adolescent students in the practice of the presence of God. Happily, experimenters are in the field here also, especially in Girls' Schools. What contributions have they to make toward solving our common problem?

Time fails us to mention the possibilities found in the retreat, which originally was a service for worship and not discussion, and in our Bible classes and study groups. For after all, what does it profit us if we impart all wisdom and all knowledge to the young people who come to our classes, and leave them untouched by the sense of God, and His claim upon their lives?

Yet, in the last analysis, our chief responsibility is to seek the kingdom of inner reality in our own spiritual lives. For "the Kingdom of God cometh not with outward show; neither shall they say Lo here, or Lo, there! for, behold, the Kingdom of God is within you." Without continual seeking of the Vision of God, without Repentance, without Rededication, the Kingdom cannot be discovered.

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# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN\*

## (II) In Moral Life

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MICHI KAWAI

I must confess at the outset of this paper, that I feel extremely embarrassed at my lack of knowledge and preparation of such a very deep subject as is given to me; but I am certain that the very poverty of material in this paper will provoke lively discussion, which is after all the main reason of my presence here to-day.

The writer of Ecclesiastes says that there is no new thing under the sun, and he seems to have said the last word on wisdom and morality. If moral life were a prescribed systematic formula, a finished product, there would be no field of new discovery. But moral life, as I understand, is like a living organism which can be developed or stunted according to time and place. As man ascends higher in his mental and spiritual scales, his moral horizon expands in proportion, and he discovers many new fields which await his delving. The Greek idea of moral life was to conform with aesthetic ethics which consisted of reason, order and harmony. They considered that the true nature of man is full of light and intelligence, by which one should cultivate energy, beauty, and joy. For this very purpose, one should contemplate his own true nature, and it called forth the philosophy of "Know Thyself." This philosophy is a moral persuasion to contemplate and to recognize that which is within each individual, and try to act in conformity with the nature of this true self.

To this end, one must remain master of oneself; and therefore self-control was considered to have a preeminent place in the realm of virtue. Sin, suffering and repentance as understood by Christian ethics have no place in their moral programme. Sin was only a disease or lack of health, or a discord in nature; and the remedy

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for it was to get healthy and regain harmony in life. This is the trend of Hellenic ethics.

To the ancient Hebrews, the Ten Commandments were their invulnerable moral constitution. Here is allowed no introspection of mind. As the word "Commandments" indicates, their moral principles were given by the highest authority with the injunction "thou shalt not." The Pentateuch added detailed rites and regulations for the social, moral and religious lives of the people. Hence in the long run, external works and legal observances, and tabulated etiquettes began to be considered all important. Pharisees at the time of Christ were the national representatives of their moral standard. What a wide, wide chasm there was between the teachings of Jesus and those of the Pharisees! One stood for the spirit and the other for the letter. In St. Mark's Gospel, Chapter VII, we have Jesus' estimate of things within and without, what things defile human beings, what things do not. "Ye leave the commandment of God and hold fast the tradition of men. Full well do ye reject the commandment of God, that ye may keep your tradition." The Oriental life even today is greatly influenced by customs and traditions, and moral conduct is too often related only to external physical phases. How it strikes others, how it looks, how it sounds—these outside judgments determine daily conduct. Do we not hear that ancient Chinese sages have put down 3,000 rules of etiquette for genteel life? And are not the mass of the people of that land as well as of this country still swayed by these traditions, and observe outside forms and regulations, while the spirit was forgotten long ago? Christ's reproaches to the law-abiding Pharisees can be adequately applied to the modern etiquette-loving Orientals.

The world is indebted to the Greeks for making the great discovery that moral life is distinct from religious traditions and not solely based upon customs and instinct. And yet the world was not at ease with only Greek ethics to go by; it tried to probe the further depths of morality, and in doing so, it touched the bed rock of spirituality at the bottom of it all. Is it arbitrary then to place a clear demarkation between spiritual and moral life, when one is the complement of the other? They are so closely connected that we speak of them *ensemble* as if they were analogous; but generally speaking, am I not right in understanding that moral life is the

temporal relationship between man and man with conscience working at its base, while spiritual life is the endless relationship between God and man with religious faith as its guide. There are some who deny the necessity of spiritual life because they deny the existence of God and the life everlasting. There are others who claim that without spiritual life, moral life is merely child's play without any serious purpose behind. To the latter group moral life is nothing but applied religion. In fact, human nature is a component of many different characteristics which are correlated with each other.

Modern science tries to analyze the whole man and studies each characteristic under its scrutiny. The opposite method was taken by the ancient Jewish people who treated every thing *en masse* and to whom there was no psychology, no physiology, no sociology, and who used to hear God's voice through the medium of human or physical agencies.

Science searches law and nature, in order to find truth outside of the tendencies and desires of the human soul. It regards the world as a mechanism without any moral end. Ethics itself is a part of natural science. Human conduct is governed by instinct and environment, by self-preservation and the struggle for existence. Duty, right, sacrifice, love, pleasure, happiness :—these have no claim upon morality since they are naturalistic ideas born out of self-preservation. There are many among the rising generation in every country, who, revolting against the conservative ethical teachings, welcome this scientific treatment of moral ideas and act like primitive savages or unmoral animals. These young people in Japan (now I am speaking of my own people) need sympathy and right guidance. No wonder that they revolt against superstitions, fatalism, conventionality, stereotyped etiquette, and obsolete teachings, which cast their net-work across the path of progress to trip up the passers-by. The study of social science is after all an adventure, but it is prohibited by the authority of the land and is even considered treacherously dangerous and as the adventurous youth of to-day rebel against the shackles of time-worn custom, and often in their endeavour to throw off the useless bondage, they throw away their moral armour too. But it is not their desire nor choice from the outset to lose their moral character, but after throwing away the traditional moral ties, they fail to find something worth while to



take their place to which to give their love and devotion, so they abandon themselves to cheap physical pleasures or to so-called "dangerous thoughts."

Let me be clear on this point. For many centuries, Japanese moral life has centred around loyalty to the Emperor, respect for ancestors and love for the country. Now social science has introduced individualism, socialism and universal brotherhood to make the younger generation see and hear things which they or their forefathers had never experienced before. In their careless haste, their impetuosity has caused them to loose themselves from the national moral ties and to wander aimlessly in the field of modern materialism. Paradoxical as it is, egotism on the one hand and selfless service on the other run parallel in human nature. One can never be absolutely happy unless he has a great cause to serve—great enough for him to give his life for it.

Here is modern Japan standing at the cross-roads of old national moral teachings and of new world-wide principles. She has wavered from the old ethics and has put loyalty, filial piety and patriotism into the category of ordinary virtues, while there is yet no major moral dynamic which demands the life-blood of her sons and daughters.

Hellenism? Judaism? Buddhism? Confucianism? Science? They all have had a share in leading the country thus far during all these centuries and she owes them much gratitude. They are still her faithful friends and co-workers, but at the cross-roads, they are no longer capable of serving her as a guide. Egotistical, speculative and grasping as Japan is, she is restless and unhappy because she has no definite moral centre to which she may offer her knowledge, wealth, bravery, yes, her very life and soul. She hungers for something bigger than family system, she longs for something higher than ordinary loyalty to the Emperor, she aspires to a broader social life than narrow nationalism; and she seeks, consciously or unconsciously, some noble, divine ideals and unchanging eternal law instead of man-made traditions, ideals which she may serve even unto death. Japan is so forlorn and lonely in her empty solitude. Will religion help to enrich her moral life? In that solitude, faintly she begins to hear the thundering voice of Isaiah, "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I

will hide mine eyes from you; yea, when ye make many prayers I will not hear, your hands are full of blood. Wash you, make you clean; put away the evils of your doings from before mine eyes; cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Though your sins be as scarlet, they shall be as white as snow." If Japan would humbly and earnestly listen to this holy rebuke and yearning exhortation, she would consequently make a careful, honest searching of the heart by the method of self-examination.

She would find within her nothing but defeated, distorted figures, nationally as well as individually. Open a sheet of an evening bulletin at random, and see what one finds: quarrels and threats, violations and foundlings, poverty and diseases, unemployment and immoralities, stealings and cheatings, homicides and suicides, and the cause of all these evils is ascribed to the economic depression. If then, economic prosperity visits the land, will these evils evaporate like the snow before the sun? Not at all; unless the heart is changed. Outside conditions alone have no power to transform human nature. The sinful self and the inferiority complex always drag us to shame and despair. Together with St. Paul, we cry out, "Wretched man that I am, who shall deliver me out of the body of this death?" (Rom. 7:25) If, however, we end here, morbidly introspective, our fault-finding with ourselves is but a pernicious habit. "Know thyself!" Yes, but what does it profit us if it means simply to expose our weakness and foolishness, perversities and inconsistencies. However, we must not forget another important side to this "Know thyself." In spite of our distorted ugly nature, there is certainly a higher self within us all, which awaits to be raised to infinite beauty and divine nature. Socrates, longing for beauty thus prayed, "Make me beautiful within." In agonies of soul over his moral sin, David cried out. "Create in me a clean heart, O God; and renew a right spirit within me." One from aspiration for beauty, the other from repentance for his sin, each moralist raised his eyes to the Power higher than high human power when he discovered his own limit. Their insight, the "vision illumined by the light of God," revealed to them their lack of beauty and ugliness of self. Indeed the very insight which makes every penitent tremble for his sin, enables him to discover, at the same time, that humanity has the indelible holy imprint of



God within him, and that there is a new value even in a heap of human rubbish, beauty and utility even in a cheap common object. He would learn to connect his limited self with the limitless power of spacious life. Is this not the lesson Jesus taught to his disciples when he ordered them to gather up the crumbs after the miraculous feeding of the five thousands? He showed them that nothing was useless and wasted when controlled by spiritual force. We are continually astonished at products and by-products, and at the transformation of refuse and rubbish into useful articles through chemical processes. Gas and tar for instance, are taken from coal and the by-products of it are benzine, naphthaline, creosote, indigo, asphalt roofing, etc. The Tokyo Gas Co. made a statement two years ago that about 36% of its income comes from by-products. "God seems to have left much undone so that we could complete the work of creation and have the joy of discovering new possibilities" (Condé, *Adventure*, page 108). Both secular and sacred histories are full of accounts of rediscovery, re-creation, regeneration of human lives. The possibilities of our limitless development and discoveries are only beginning to dawn upon us, for "we are children of God, and it is not yet made manifest what we shall be. We are to be transformed from glory to glory even as from the Lord the spirit."

Once I heard two school principals, one a man, the other a woman, discussing *Onna Daigakko* the unique moral precepts given to women in the Tokugawa period by a great rural teacher Kaibara Eikiken. The man principal, a very progressive liberal man, said he had no use for this old teaching; it was impotent if not harmful to have modern girls read it. The woman principal, a Christian, deemed it necessary to have her girls read now and then because she found much truth in it. "Oh, you read into it the meaning of your Bible" laughed the man. "I am taught," she answered, "to discover beauty and truth in common things and respect them."

Spiritual insight always enables one to dig many precious treasures out of the ruins of the mouldy past. Tokyo daily papers report that hundreds of people are digging the heaped up earth at Shibaura where the earthquake debris from Ginza districts has been dumped. These diggers have discovered several thousand yen's worth of valuable articles which had been burnt and buried at the time of the diaster. The people are hopeful for many more thousands of

yen's worth of discovery in the near future. Has this not some good analogy in our moral world? Who is to rediscover the buried treasures in broken humanity?

There is another element we must consider in the re-establishment of moral power. And it is the heritage of the past. In our great desire to be modern and up to date, do we not often ignore our great indebtedness to the past, each to his or her own country? Ancestor worship, seen from this angle, is more than a mere hero-worship and has a tremendous import in national characteristics.

A French general once said that he had heard about the marvelous endurance of Japanese soldiers during the Russo-Japanese war. Many of them held unflinchingly to most dangerous posts for several days on a stretch under artillery fire, and moreover without food and sleep. The general thought the report was due to either an exaggerated praise of their bravery or their extraordinary military discipline combined with a national patriotism peculiar to Japan. He found, however, during the World War, that many French soldiers, although inferior in physique to German soldiers, were their equals in bravery and endurance under the worst conditions. What was said of Japanese soldiers could be said of European soldiers. What made them so? It was their national background, the glorious national heritage which showed itself at their national crises in their common Tom, Dick and Harry. For each soldier, however humble and unducated he be, knows one or two national heroes. What French soldier does not know Napoleon or German soldier, Bismarck; what English soldier does not know Nelson and Wellington or American soldier, Washington? These soldiers at their decisive moments, one and all, become heroes each of his own country; to-day we see many little Napoleons and Bismarcks, Nelsons and Washingtons, Caesars and Hideyoshis fighting for this national honour.

The same thing can be said of our moral struggle. Saints and sages, prophets and reformers all become our living ancestors. They are behind us and before, pulling us and pushing us, till we reach the final goal of victory. At times, we become conscious of being ourselves little St. Pauls, St. Francis', Socrates, Florence Nightingales and France Willards, in fact any hero we might choose to be. There are no racial or geographical boundaries in the moral world. But how misunderstood and misused Christian love is by them who still



live under the law and grace! May I introduce a recent experience of mine? A man called upon me with his sister who fell into immorality. His complaint was that she, having being in a Christian school, had heard too much of God's love and one's duty to love and forgive others and so became too easy with her oppressor and that was the beginning of her downfall. If she had been left under the old Japanese moral teaching, continued he, she would not have repeated her sins; and so the teaching of love and forgiveness was the cause of her fall. How utterly foolish does this sound to our ears. But we cannot pass it off with the wave of a hand. There is a big warning for those who teach Christian morals to our people who are brought up in unchristian atmospheres. Love and forgiveness are Christian virtues, but they are not emphasized in the moral teachings in non-Christian lands. As the Jews were so astonished with Christ's command to love one's enemy and to forgive him seventy times seven, so to-day non-Christian moralists still continue to wonder at these significant words. Indeed, the least in the Kingdom is greater than these wise teachers, who are apt to take cheap pleasure for love, and tolerance for forgiveness. It is most necessary to introduce the high Christian ethical standard first through the avenue of the fear of God. Without thoroughly understanding the import of God's wrath against sin, without humbly acknowledging that the law of God governs all laws, physical and moral, the teaching of Christian love glides over natural weakness and becomes even a stumbling block to moral character. Why is it that we have so many flabby Christians who become an easy prey to social evils? To them the fear of God or wrath of God, sin and repentance, redemption and consecration have lost their true meaning, and they are too old-fashioned and obsolete, and are not modern enough. They argue that if they do not do anything bad and are respectable, is it not enough? We are not like scribes nor sinners. We obey the laws of the country, and do our duties. We are apt to make mistakes, but that can't be helped so long as we are human and imperfect. God understands our weaknesses and forgives us by His love, etc. Their self-righteousness and self-satisfaction, and their lack of awe and respect toward God have eclipsed the vision of the dignity and splendour of God's image, and consequently their own self-respect, within them. They try to gather grapes of thorns, or figs of thistles, and lo! they are pricked and torn

and they comfort themselves saying, "it can't be helped!" Was it Bismarck who said "I fear nothing but God?" To which a certain Japanese politician added, "I don't fear even God,"—and he went to the dogs. Listen to the writer of Ecclesiastes at the close of his wisdom book :....." This is the end of the matter :.....Fear God, and keep his commandments; for this is the whole duty of man."

Like Sir Launfal, after roaming about everywhere in search of a better and higher moral life, we come back wearily and soberly to the teaching and the life of Christ, and find in him what we have been vainly looking for elsewhere. Through all ages and climes, high above the clashing sounds of wars and struggles, traditions and philosophies, doctrines and sciences, Christ's voice sounds like a clarion note on a cool summer morning: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Be ye perfect as your heavenly Father is perfect." "But Lord, how?" we ask; and He answers, "I am the door of the sheep. Enter in."



# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN\*

## (III) In Intellectual Life

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L. J. SHAFER

Originally education was one of the functions of the Church. In some countries this is still true to a certain extent, but in others the process of secularization is complete. We are all familiar with this development. Democratic government demands an educated electorate; hence, education must be universal and state given; if state given, on the theory of the separation of Church and State, it must be entirely secular and without religious bias. This development is, of course, comparatively recent in history and we are just now beginning to check up on its results.

These have produced a growing feeling in America—a feeling which has its exact counterpart in Japan,—that everything is not well with a completely secular education. This feeling is voiced in a recent article in an American magazine in which it is pointed out that all education has religious implications; that education and religion whenever they function vitally are inextricably intertwined; but that under the present method of institutionalization the two are “compartmentalized” with correspondingly ill effects upon both education and religion. As a matter of fact, religion is nothing if it is not the integrative principle of the whole of life; it cannot well be left out of an education that aims to orient man to his environment. This is recognized by American educators in a redefinition of the aims of education which in many respects cannot be distinguished from the aims of religion. In Japan, a similar effort is being made to make up for the alarming defects of an education which has been consciously non-religious.

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\* A paper read at the Annual Meeting of the Federation of Christian Missions in Japan, August, 1930.

Now it is precisely at this point that our Christian schools are in a position to make a unique contribution in the development of a type of education that is not compartmentalized into that which is secular and that which is religious, but which is thoroughly integrated in the Christian view of life.

What is the present situation in our schools as regards this problem? Have we succeeded in developing a type of education which as education is Christian? Have we made Christianity the integrating principle of the whole educational process? Can it be said that the Christian aim has so permeated our schools that the technique of the class room has been determined by it?

I believe that in this respect, our schools in Japan have been very nearly a total failure: that, as a matter of fact, the same compartmentalization which has resulted from the secularization of education, has found its way into our schools themselves and consciously or unconsciously has been accepted by Christian educators as the basic principle of education. Coe, in his recent book, "What is Christian Education?" says, "The effort to utilize the structure of western secular schools in the teaching of religion in the Orient results most naturally in slackness with respect to both the secular and the religious demands, but the religious more than the secular..... If there is in Christianity any principle that in and of itself might guide us to educational processes as well as ends, mission schools have not recognized and applied it. On the other hand, if method in religious education must be derived from non-religious sources, again the mission schools have lacked pious thoroughness in their search for this method." Just as in public education is secular and apart from religion, so in our own schools we have looked upon the teaching of the general subjects as the secular task and the religious exercises and Bible teaching as the other element in the school that made the school a Christian school. We have said, in effect, that in mathematics, history, science and the other branches the content, aims and way of teaching are the same for secular as for religious schools. In our general education we are not different from other schools—we have said—but while our education is not different, our schools are Christian because we teach the Bible, have Christian worship and other Christian evangelistic activities and subject teachers are either Christian or in sympathy with Christian ideals. If con-



ceivably, we were to have the privilege of teaching Bible, conducting chapel and other religious exercises, outside of the curriculum of a regular public school, leaving the ordinary teaching in the curriculum to the teachers of that school as before, would there be any great difference between that situation and the situation in a so-called mission school, provided an equal number of those teachers were in their private lives Christians or sympathetic with Christianity?

In other words, our definition of a Christian school—and we have not said Christian so very long; even now it is usually mission school—has been, a school where secular subjects are taught by teachers who are as far as possible personally Christians and where Bible is added to the curriculum and religious exercises are held either by a part or by the whole school. Given the school, we teach Bible to and hold religious exercises among those who are in attendance upon the school. To state it baldly we have used secular education as a bait with which to gather together impressionable youths to whom we have an opportunity of preaching. We have tacitly said that our school was Christian but that our education was not—and this statement is not even tacit in some cases. During a certain number of hours a week we are *educating* and during 2 or 3 hours a week we are *Christian-educating*. Answers to a recent questionnaire sent to Christian schools, referred to in detail in my article in this year's Year Book, makes it quite clear that this is the view of the majority of educators in our Christian schools in Japan to-day.

So far from our Christian aim vitalizing our technique in education, this tacitly accepted thesis that our education is secular and the evangelizing work another compartment in the life of the school has resulted in a comparative neglect of educational technique. A prominent Japanese Christian educator recently asked this question, "Are our Christian schools primarily educational institutions or evangelistic agencies? This question thus stated, in my view, creates a false dilemma, but the conditions in our schools are such that a phrasing of the problem in this form has validity. Our instinctive answer to this question has been, "Our schools are, of course, evangelistic agencies." Since evangelism is our very definite aim, given the cleavage between the secularly educational and the religious which we have found to exist in our schools, it is only natural that our effort should go into this side of the work to the neglect of the

educational, as such. Add to this the fact that many missionaries assigned to schools never intended to specialize in education and even sometimes grow a bit restive under the necessity of engaging in the secular activity of teaching when their main purpose is missionary, and it ceases to be surprising that our schools are backward on the educational side.

However, even on the thesis stated above that our education is the secular instrument used to secure us the opportunity of preaching the Gospel, the educational side should not have been neglected. The analogy of medical missions is instructive. The medical missionary has clearly before him the missionary motive, but along with this is the necessity of ministering to bruised bodies. That in itself is a distinct and worth-while aim. Any doctor who did not do his best medically in his medical mission work would look upon himself as a quack. As a matter of fact, I am under the impression that some of the best talent in the medical profession is engaged in medical missions. Educational missions should require as effective work in the profession of teaching as medical missions do in their medical profession. New discoveries in medicine are immediately applied by the medical missionary in his clinic. Education would be an exception to all other fields of knowledge if there were not frequent new discoveries in method and technique and even in guiding principles and these, when they have been brought forward, should be studied and applied to our immediate educational situation. This question is referred to in the Preliminary Paper on Education in Vol. II of the Jerusalem Reports in the following words, "For the ambassadors of Christ to neglect to avail themselves of all the light that modern knowledge can shed upon their task and of the help which modern educational experience can give, would be as foolish as to refuse in carrying out the missionary task to take advantage of the improved means of communication which scientific invention has provided." I would like to add that it is not only foolish but dishonest not to do so.

And yet, as we have already said, it is not the Christian Mission schools in Japan that are applying to the educational situation here the newer ideas in education that have practically revolutionized education in the United States in the last twenty years. Such private schools as the Jiyu Gakuen, the Seijo Gakuin and others are the ones which are making these experiments. Mr. Obara recently published a



book called, *New Schools* in which he gives accounts of scores of schools which are trying the new ideas in education. There are many public schools in the list but not a single mission school is mentioned.

The questionnaire referred to above yielded the astonishing result for the secondary schools connected with Missions in Japan that out of 39 replies, 28 report that the method used in the class room is either a combination of the lecture and recitation methods or the one or the other alone—methods which have been pretty definitely abandoned in progressive school systems. The facts seem to bear out our statement that the compartmentalization of our schools into that which is education and that which is evangelism has resulted in a comparative neglect of education as such.

I believe that this situation has come about because we have not clearly seen the whole task and seen it as a whole. To be sure, even on the thesis that the educational side of our work is secular and our real work is centred in the religious activities of our schools, we should have been as efficient professionally as are medical missions on their professional side. If it be true, as I have attempted to show, that we have not done a good job professionally, I believe it is due to the fact that our aims have not been clearly understood. We need definitely and consciously to look upon the whole educational process as the evangelizing agency. In other words, we need to answer the question, "What is Christian Education?" by developing a type of education which as education is Christian all along the line. Educators in the United States, for example, no longer view education as the process of becoming intelligently informed as to certain branches of knowledge, but its aim is to develop a certain type of character. Morrison, of Chicago, in his book called, *The Practise of Teaching in the Secondary School*, states the aim as follows: "It (the school) utilizes the cultural capital of society to generate in the pupil a complete horizon of intelligent attitudes toward his world, of just standards of moral and aesthetic values, of the special abilities required in his relations to his physical and social surroundings. The secondary school does not teach science and history and literature and language; it utilizes these elements of culture and others in educating the pupil." The statement of objectives of education made by a Commission of the Department of Superintendence of the National Education Association of the United States, quoted in Vol. II of the Jerusalem Reports,

is as follows: "The general objectives of all education may be stated as: (1) To promote the development of an understanding and an adequate evaluation of the self; (2) to promote the development of an understanding and an appreciation of the world of nature; (3) to promote the development of an understanding and an appreciation of organized society; (4) to promote the development of an appreciation of the force of law and of love that is operating universally. The individual self, nature, society and God—these four and in particular the adjustments which the individual self must make, constitute the objectives of education. A full understanding of the magnitude of the task reveals the need of continuing education throughout the whole period of life."

Thus the question may fairly be asked whether the modern secular school in its definition of the aims to which the whole process must tend, is not more nearly religious than our so-called Christian schools with their notion of certain activities and subjects which are secular as against others that are religious.

The modern secular school is aiming very definitely not to impart knowledge but to develop habits of thought and habits of life, in short to develop character, or as Coe expresses it, personality. It aims to develop a character that will choose independently and grow with the years into fuller and richer life. In the Christian school our aim is Christian personality and the aim of our whole education should be the promotion of the development of Christian personality. In addition to the usual materials furnished by the general subjects we have the material furnished by the Bible and we have the whole Christian dynamic to apply to the use of all the materials of education. All the departments of the school must be co-ordinated to the one end of developing persons who will go out to live Christianly, think Christianly and choose Christianly. The Christian view of life must be applied to each school situation. The school is to be viewed as a laboratory where the pupil is testing Christian ideals in the crucible of daily experience. The testing should not be confined to the Bible classes nor to the religious activities of the school, but every piece of work done must be undertaken and carried out under the inspiration of the Christian dynamic. The school should never be viewed even tacitly as a place where we have gathered together impressionable people, to whom we can preach; but the whole educational process



must be permeated with the Christian ideal and motivated by it. The aim of every school activity should be to produce full-grown, free-thinking independently guided individuals, whose wholehearted and fearless search for truth wherever it may be found, will make them willing, enthusiastic and practising followers of the one who said, "The truth shall make you free." The Rev. J. W. C. Dougall in a booklet on Religious Education in Africa expresses this idea as follows: "We have.....to interpret and fulfil our missionary vocation in general education in such a way that all we teach in our schools and school communities will help to achieve in our pupils a Christian view of life and of the world, and a Christian character expressing itself in all human relations, whether in the family, the tribe or the State. When we achieve this progressive and profound view both of religious education and general education we shall find that there is a single task before us in both fields....."

There can be no real conflict in the aims in Christian education between education and evangelism. The aim of the whole educational programme is one, and that one is evangelism—the development of the full-rounded Christian personality. The following occurs in the Preliminary Paper on Education in the Jerusalem Report: "A false antithesis has often been drawn between evangelism and religious education. The truth is that they belong together, evangelism denotes the Christian purpose; religious education describes the normal method of its fulfilment. It is a mistake to limit the application of the term 'evangelism' to certain particular methods, such as those of the itinerate revivalist, the preacher, or the 'personal worker.' Evangel means Gospel. Any method that brings the Gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women or children, old or young, is rightly to be conceived as a method of evangelism. A scheme of religious education that is not evangelistic is not Christian. Conversely, schemes of evangelism that are not educative or that are not followed by further steps in religious education are apt to be transient and barren." This statement is, of course, all the more true if applied to the one situation of a single school where on the one hand so-called secular subjects are taught and religious exercises and activities are carried on. There is no antithesis between the two parts of the process; the two belong together.

The change of emphasis in the whole modern educational movement, from subject matter to be transmitted to resultant effect upon the personality of the student, makes the manner of handling a given subject matter more important than the matter itself. Thus, in every subject in the curriculum the material furnished by that subject must be so handled that Christian personality is furthered. I do not mean, necessarily, that a Christian interpretation must be put upon the materials of history or science or literature, (although a Christian interpretation of these materials, because if truly Christian it must be the true interpretation, should be arrived at in the end), but the pupil's attitude and the teacher's attitude towards, and use of, these materials must be such that it makes for the building up of the sort of personality that is Christian. Thus the teacher must be a specialist who understands educational principles. He will be a person, who has definitely made up his mind that the material offered by the musical curriculum, to use one subject as an illustration, is the most satisfactory material for him to use in assisting a growing young boy or girl to attain Christian personality. That teacher will be happiest when teaching and will be able to work out for himself the problem of getting personality results through the music teaching. He will not be an evangelist nor Bible teacher whose style is being cramped by the necessity of music teaching. This is, of course, as true of English or gymnastics, or science or domestic economy or any other of the subjects of modern education. No one would, for a moment, expect a medical missionary to be in doubt when he came to the field as to whether he is to be an evangelist, pastor or teacher. He is by profession a doctor, who is at the same time a Christian and a missionary. Similarly, a teacher is by profession a teacher; but he goes one step further than the doctor, possibly, in that his very teaching itself is the instrument for producing Christian personality. Again to quote from Mr. Dougall, "Indeed, all our teaching, if we can but learn to see it in the light of God and the rich and varied human life with which he has gifted us, is capable of ministering to the growth of the Good Will which uses things for the purposes of mind and character; to the growth of persons who use their possessions and capacities for other persons. It is our great privilege to assist in the educative process by which the immature self-centred individual gains mastery over his concrete environment; sees the world of nature and man in the light of the



Divine Presence; and thereby becomes an intelligent and unified personality, a constructive member of the community of Christians who seek first the Kingdom of God."

The problem of applying the Christian ideal to the whole teaching process and the problem of making the whole life of the school the field in which Christian personality is being developed is the problem to which modern Christian education must set itself. There are still several main points in the process that are not clear. For example, and here I quote from the Jerusalem report, it is not precisely clear, "whether an education that is entirely Christian in its processes can at the same time be dogmatically Christian in its content." This process of reconciling these two apparently conflicting elements in the Christian attitude, as interpreted in the light of modern psychology, namely respect for free personality and the imparting of dogmatic conviction, or in other words the idea that personality must develop from within and at the same time the presence of certain definite convictions that it is our duty to hand on to the next generation—the reconciling of these two elements in our Christian educational programme presents a major problem. Nevertheless, the fact remains, that Christian education is a special type of education as education. It is not simply a content to be transmitted in one department of the school but it is a spirit which is to control the whole educational process. Thus clearly understood and actually developed in practice this education is of inestimable value to any country. It is at this point that the Christian school can make its position secure in Japan to-day. This is to be done not by making our schools less openly Christian but more concretely and completely Christian. As Mr. Dougall has put it, "Our religious work more educative and our educational work more comprehensively religious." I believe that a school of this type—a true Christian school, may I say—would have no difficulty in securing students in Japan to-day.

May I take the liberty of applying the very excellent remarks of the leader of the devotional period this morning to this problem. We in our educational work need to get out into the deep. Tinkering with the nets will not secure for us the draft. We need a revaluation of our educational task in a fundamental and drastic way. We need to realize that we have not yet found the final answer to the question, "What is Christian Education" and the burden is upon us to make this rediscovery in the field of Christian education.

# THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN\*

## (IV) In Economic Life

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ISABELLE MacCAUSLAND

When I reluctantly agreed to attempt this too difficult question today I said to your Committee that, of course, since the Kingdom of God has been realized in no country of the world as yet, we here, as a body of guests in a foreign land, could not in any sense consistently venture to criticise Japan's present lack of attainment.

Christopher Morley once was discussing with some children the queerness of the animal world. "Yes," he told them, "cattle have hides, and some dogs have hair, foxes and seals bear fur, but men? men are formula-bearing animals!" This may be true, but I hope you do not expect me to-day to be a formula-bearing woman. I bring you no panacea for evident evils in the world economic. I wish to comment briefly on some of the restlessness, a bit of the need in our midst, to encourage you if possible by some small recital of definite attempts being made to cover that need and some methods being tried to prevent further tragedy, and I point you again to the only seven words under Heaven which can help us to cure injustices in any land, and those you know well—"Thou shalt love thy neighbour as thyself."

Having implied that almost all economic problems are international, it must be admitted of course that in each country there are local phases of those problems which are peculiarly irritating, while some few of them are local only. That some problems are very acute just now here in this land cannot be denied. When Director Albert Thomas of The International Labour Office, was in Japan last year the reasons given him for Japan's economic stringency and failure

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\* A paper read at the Annual Meeting of the Federation of Christian Missions. August, 1930.



to ratify further Conventions were these, (I quote from *The Japan Advertiser's* report of his conversations with The Ministry of the Interior and Bureau of Social Affairs), "The reasons given were, the depression of 1920, the earthquake of 1923, the financial panic of 1927, the difficulties of the present time rising out of over-population, shortage of raw materials and markets, the family system surviving in industry, the problems of relations between employers and workers' organizations." Whether or no we could agree with all these reasons, every observant person in this room must realize that economically speaking "there is something wrong" here in our very midst.

A Tokyo missionary who had been in the country over forty years told me that last winter, for the first time, he had several men at his back door asking for food; and he remarked with some bewilderment, "it seems there must be a good bit of poverty about!"

Judge Furuye, of the Osaka Juvenile Court, told me that from among his rapidly increasing numbers of juvenile delinquents about three-fourths begin their crime-careers by stealing food. *The Japan Times* said this past week: "Criminal offences are on the increase in numbers chiefly due to the business depression, according to observations made by the authorities. Up to the end of June the total number of offences attributed to the difficulty of living in Tokyo alone indicates four times increase over the preceding year's corresponding period." The *Advertiser* last week also carried this bit of news: "Owing to the growing business depression, it is reported, persons suffering from illness are not going to physicians, instead they are turning to pharmacists or dispensaries. It is said that this is one of the causes of the seemingly increasing number of attacks of dysentery which have recently come to the attention of the authorities."

The business report of the Co-operative Societies of Japan for the first five months of this year shows a decrease of deposits and an increase of advances. In several districts great numbers of filatures have had to close down because the selling price of cocoons is this year less than half what it was last summer. In Aichi Ken alone there are 45,000 operatives out of work in the silk filatures.

The Ministry of Communications say they anticipate a loss of ¥1,500,000 at the end of this year if the sale of stamps continues to decline at the rate of these early months of 1930.

The Government's Official Gazette reports a total of 576 Labour

disputes involving 77,400 workmen during last year. Only 15 of these appeals were for higher wages, 22% were opposing wage reductions. The Government reports that through its mediation 233 disputes were settled, but adds "There is virtual absence of room for compromise on the part of the labourers, because the economic pressure brought to bear upon them is so great that in many cases they are practically fighting for life."

In April Mr. Aijiro Tomita, Director of the Labour Department of the Home Ministry said, "Our economic and industrial depression shows no signs of abating and it follows that labour disputes will be on the increase for some time to come." Mr. Komakichi Matsuoka, Secretary of the General Federation of Labour, who went this past year to the Geneva Conference as Japan's Labour Delegate said recently, "among unorganized workers desperation is sure to come and violence to follow"; according to an *Advertiser* report, he agreed in the same interview with Mr. Tomita that "the policy of paternalism as practised, for instance, by the Kanegafuchi Spinning Co., is rapidly losing prestige in Japan as elsewhere in the world." (This is the Kobe Co., which announced a 23% cut in wages for its employees after giving Mr. Sanji Muto a retiring allowance of ¥3,000,000, its officials bonuses of ¥500,000 and declaring a dividend for its stockholders of 35%.) Mr. S. Hachizume, Director of that Company was bewildered and amazed last year that Albert Thomas of the Geneva Labour Office "apparently failed to understand the family system of this country and so could not see the efficiency of the principle of paternalism on which this company is operated."

Somebody has said that Bolshevism thrives on three things, poverty, ignorance and oppression. The Japanese Government, probably appreciating this, or at least recognizing the increasing need for assistance of some more comprehensive type, in May of this year practically doubled its relief appropriation, bringing the sum available up to ¥8,000,000, and Mr. Iwao Yamasaki, commenting on the new Poor Law Appropriation said, "I am of the opinion that this new law is one of the measures that will neutralize the present disturbing trend of thought."

May we turn now to re-read the very excellent paper entitled *The Machine Age and Religion* prepared for The Institute of Pacific Relations in Kyoto last fall by Mr. Hampei Nagao, formerly



Director of The Imperial Government Railways and of the Electric Bureau of The City of Tokyo. He says: "In Japan, Confucianism, Shintoism and Buddhism have a traditional influence over some people, although they have largely lost their authority over the young people of to-day. Still, there is Christianity, but even this seems to fall short of providing the necessary things for meeting the strong new desires and needs of young people. It is communism we fear; for Marxism is undermining the spiritual, is digging deep into the economic, political, industrial and even into all phases of our life. It is regrettable, therefore that often there are scholars to-day who regard Christianity as having but little economic intelligence and ability, and thus having nothing to do with modern problems."

So have we come to a place where we can begin to think constructively, as well as with sympathy, about the dark picture I have been painting for you. For we, who follow a Christ who interested himself in the daily lives and occupations of men and women, country folk and city intelligentsia, men's bodily appetites as well as their mental and moral sinning, can ill afford to remain indifferent to such tragedies in our midst as unemployment, inadequate, crowded housing, theft of food and mental illness of increasing numbers of hungry children, many of whom are motherless because the factories have disrupted their homes. What are legitimate, friendly, constructive things that may be done by guests of a nation so bravely groping and harassed? May I venture to quote Mr. Kagawa's own advice given from this platform last year? He says we should do these things:—

1. Think and plan to put the emphasis in your churches and schools on the worth-whileness of work.
2. Interest yourselves in organisations of workers.
3. Consider why it is difficult to get labourers into the church; try to overcome that and (4) the equal difficulty of reaching employers.
5. Demonstrating success in business under Christian methods is valuable.
6. Try to reach men of ability even though they are still underlings in their firms.
7. Try to unite in your work with workers of other denominations; there is a wide need for which we must unite.
8. Teach that the spirit of love must prevail.

9. Help co-operative societies and ventures.

10. Teach everywhere how to properly direct desire. (I take it he meant in all spheres of life—physical, mental and economic).

I have been giving you Japanese authorities for existing facts and conditions, may I also suggest that in trying to help we can be most sure of doing that safely and well by consulting the wishes and suggestions of our hosts here in the Orient. But to all of Mr. Kagawa's points may I venture to add another, growing out of my experience in living at Toynbee Hall, East London in the heart of a wide area of unemployment? I was serving there on a skilled-employment committee for trying to find work for boys coming out of school. But there wasn't much to be found there, and there isn't here now, save undesirable apprenticeship and "blind alley jobs," and it's heart-breaking business seeing young lads, strong and eager, growing month by month on the city street corners idle and shifty and seedy and vicious just for lack of something to do. Here in Japan they patronize the cafés instead of hanging out on the street-corners, the results are quicker and more deadly. But over there, from other Committee members, from families of the boys, from the lads themselves, over and over we heard the question, "Why doesn't the church do something? Why don't the pastors care? What about that carpenter Christ they claim to follow? "Wouldn't he want a man to have work?" Well, the Quakers (Friends) did try. I'll never forget a Mass Meeting they called in the old City to consider the problem, and fine old Bishop Gore, and ruddy, vigorous Bishop Temple, and a weary, gaunt flaming man named Pickles who had been out of work for a year, a cotton-spinner aching for his loom! That was a conference worth remembering. We've been having such lately in Chicago and in Philadelphia. Ramsay MacDonald is still trying to help, and he seems a Christian if ever there was one. Mr. Henderson used to be a Methodist Preacher I hear, and Maude Royden holds meeting down there in Whitechapel where the men wouldn't be seen going inside any church, and there is still unemployment! But she tries to tell them that we do care, but that we haven't yet learned how to help very much. Someday, when all of us wake up to the fact (I think it is a fact) that unemployment is an international problem and must be solved at last not locally, but by some overhead, delegated body able to have perspective enough and

charity toward all, sufficient to disregard little checker-board boundary lines, when misery cries in the next square, then we Christians may hope to demonstrate that we follow a Father who is Lord of all, and whose Son was a carpenter.

Until then, approaching that time, cannot we all be better informed at least and try to understand? Shall Mr. Nagao continue to be able to say quite truthfully that "Christians have but little economic ability and intelligence?" Shall Miss Royden still call to her downtown audiences that the East-side labourers say "the hand of the Church is always against us?" Mr. Bunji Suzuki said at The Kyoto Conference of Pacific Relations that the first Labour Union in Japan was organized in a church thirty years ago. I wonder if that church is still interested in labourers and their interests. Mr. Kagawa is saying that the church has scarcely touched the farmers and fishermen whom Christ loved so well. It is no secret at all that one reason he is so anxious for his "Million souls for Christ" here in Japan is because he hopes thus to have the weight of their public opinion and the influence of that many Christian consciences behind some constructive reform legislation. What are we doing to help to educate that Christian conscience he hopes to make effective against such evils as prostitution and the liquor traffic?

What do we know and teach, or teach our young pastors and teachers to teach, of the evils of over-population, too-crowded housing, about better sanitation, wiser use of food, the responsibilities of ownership and executive position, as well as the values of honesty and diligence? At Kobe College every Junior takes a course, following a study of the Life of Christ, a course which we call "Applied Christianity" and I ask them to make out an outline of the things in which Christ demonstrated his practical interest. One of the girls wrote one day "I think Jesus must have been interested in homes of people; he went to so many. I am sure he would like to have all his children living in safe, comfortable homes where they would not be ashamed to have him visit." How far, how far from that ideal are millions of homes "round this world."

I find these College girls exceedingly ignorant on business matters. They know so little about interest rates or exchange! Most of them have never thought about such things as profiteering and whether it



is right or wrong, nor have they considered property ownership and the responsibilities it involves, very different they are from the English girls I know, who follow with such keen interest the affairs of their Government and the questions of the day. Perhaps the co-operatives will help; they have in Russia and Denmark and elsewhere given the people practical education along such lines.

A certain rich man in a certain city of Japan, a church member in good standing, suddenly failed. There was much lamentation and sympathy among his friends in the Church. When I asked one day why he had suddenly become so poor I was told that he (a stock-broker) had been trying to corner the rice market for his vicinity. It happened to be a very difficult year, for harvests were poor anyway, and thousands in his city were struggling for food. When I ventured to suggest, a bit grimly, that perhaps he had deserved his downfall, a missionary spoke up and said "Why the very idea! Mr. Y. is one of our most earnest Christians."

Was it Dr. Wainwright who last year in the Forum here suggested that the best time to Christianise your capitalists is when they are little boys? Of course that holds true of the workers too. But as for the ethics of buying and selling, who are we Anglo-Saxons to teach honesty over here? Let us remember that Charles I had to issue two proclamations saying it was "not to the honour of the country for citizens to put stones in their butter jars and then sell by weight." Do you recall, also, that even under the Blue Laws some Connecticut nutmegs were wooden? However, some of our Mission Schools are teaching high standards of business dealings, and some of our Women's Colleges, (if women are soon to have the vote here; as seems now highly probable), must soon begin to teach more of economics and civics and sociology. A few students already have learned how to gauge living standards and know what we mean by a labour turnover and why it is so tragically high in this land.

As to what we may teach women, I was delighted to learn from Miss Shoda of the Nippon University for Women in Tokyo, that one of her Social Science graduates has become a factory inspector, the only woman in that vocation in the country so far as I can discover; but it was a great day for Japan when she took that job. Over in England they say that one good factory inspector is worth a dozen welfare workers, and I believed it after I saw the type of women

they use—Oxford and Cambridge economics' graduates. I met many of them in the factories I visited, and we do need Christians of that fine, fearless, practical type in our factories here.

Let me quote for you, along another line, Dr. Sadakata, as she spoke to the League of Nations Conference last summer, saying "We very much need better food in Japan, especially for children. In New York milk is used at the rate of seventy-nine gallons per person annually. In Tokyo we use barely two quarts!" But better times are ahead. According to Dr. Suzuki there are now 63,000 cows in this country, but the Government plans to increase that number to 300,000 within a period of 30 years. (Oh that some modern Burbank could conquer the bamboo grass, so that herds of goats, such as roam the hills of Italy might bring relief and health to the babies of Japan). Dr. Sadakata told us also of a Japanese Nutrition Association which had been examining the food given in factory dormitories. In one Prefecture 166 factories were officially examined and of these she said only 25 were giving enough protein and not one enough general nourishment, although these 12,000 employees are most of them young women under twenty years of age. Here lies still a big opportunity for women missionaries. Doctors everywhere, as well as the modern young men and women will be glad of intelligent assistance along these lines. The population problem itself is largely a matter of food, food production to be sure, but also food wastage and usage to the best advantage for health. And you must not forget that women control the food wastage and do most of the buying of food around the world. Euthenics, the new science of home-making, ought to appeal in a land that has always proclaimed itself interested in the making of good wives and wise mothers; if only these modern girls will learn how to help in other homes less fortunate than their own, and should gain a vision of some public house-keeping which they will need if they become voting and later executive citizens! Just here I am tempted to interpolate something I quoted editorially in the April number of *The Japan Christian Quarterly* which Mr. Hinohara, then of the Kobe Central Methodist Church, now President of the Hiroshima School for Girls said to a group of Language students whom he had been invited to address in Kobe. He said "Do not be thinking we are jealous of your better homes and better living conditions than our own. We hope you will keep them up to the highest level

you can afford for we need them as examples to look up to and to copy for our own houses. And I hope you will use those homes more for the entertainment of our young people; you have a great responsibility in that direction."

Of course we could profitably spend all this session on the population question. An approximate increase of 800,000 per year in this already crowded land must keep poor old Malthus tossing in his grave! But it really is quite amazing how frank are the birth control discussions in press and in student's circles now-a-days—not yet as frank as those I heard at the C.O. P.E.C. and Church Conferences in England, for in other lands the Christians are getting very business-like in their recognition of the fact that children have a right to be born well and safely or not at all. I wonder what the Theological Schools are teaching along the lines of Biology, personal hygiene, self-control, physical as well as mental, suggestions for directing a sane programme of constructive recreation for the young men of the churches they hope to shepherd. When I visited the Imperial University Library in the magazine section the first pamphlets to meet my eye were reports of a birth-control clinic in London, at which one of my own class-mates is registrar. She is the daughter of the keeper of the late Privy seal of the House of Lords in England and her Mother, Lady Pollock, is one of the Directors of this Clinic. I found Christians of high estate and leaders of thought in Great Britain are facing this question squarely since the War; someday it must be met in Japan. Will our attitude then still be prudish or constructively, and intelligently helpful?

At a debate on Christianity in King's College I heard a leading Atheist say that in two fields our religion has never functioned, "sex relations and economics." What are we doing to prove or to disprove his accusation? "Dangerous thoughts" are not limited to industrial or political resentments; the whole fabric of human relationships is under question by the youth of to-day. We who are supposed to be leaders of thought in Japan must, like Alice in Wonderland "run to keep up with where we are." At least we may try to remain intelligently informed, but that takes some determination and more reading in these days. To this end I am veturing to offer a very inadequate list of books, in the hope that during your perusal of them you may cover more adequately some of the many phases



of this great subject some of which I've not even been able to touch, and others at which I've only barely hinted in this paper.

I suggested in the beginning that I wanted you to know of some encouraging movements going forward in our midst- Have you read of the prize given recently by the Fumin Kyokwai, (translated naively by the *Osaka Mainichi* as the Opulent Farmer's Society), of a prize of ¥1000 for the best rice yield per *tan* in the Empire this past year. This was taken by one Mr. Itaro Sasaki of Shimane Prefecture, whose fields netted 42 bushels per tan or about 172 bushels per acre. He is said to have established the world's record for a cereal crop. One wonders about this man; was any church perhaps, or boy-scout group or college class interested in his competition and achievement?

If I have seemed to slight the seriousness of the rural situation, it was not for lack of appreciation of that side of the economic problem. It seems to me often the biggest thorn in the flesh of distracted Japan, and you who are trying to help in the country districts are often doing pioneer work of immense value. The child welfare and health problems in some country districts seem practically untouched. A Matsuyama physician said to me recently that the reason for so many Hospitals in any central city like that is largely because the country people in wide surrounding districts know nothing at all about how to take care of themselves nor what they should eat!

A farmer's daughter from an island home, in the Senior Class at Kobe College was trying to write an essay on the agricultural situation as she had known it; in the class discussion of her paper it came out that not one of those Senior girls had known until then that there was a health or any other objection to the common system of fertilizing the soil here; nor did they know other chemicals were in use elsewhere for the purpose. Many of these folk in the country, and in some of the fishing hamlets too, seem to be still living in the period of isolation. What are the Churches doing to give them more abundant lives?

One of the questions I most wanted to touch upon was that of recreation for the workers, of vacations, of Sunday observance by labourers, and what is our precept and practice concerning this? I am especially interested in the latter point, being just now on the Building Committee for our new Kobe College Buildings which are to

be started soon. If Christian institutions cannot set an example of Sunday rest who shall establish it? I have an interesting letter from Margaret Bondfield, Minister of Labour for England, on this subject if anyone cares to see it. But it is encouraging to note how many industries, as well as offices and banks, are now giving one day's rest in seven, even the one day may not be our Christian Sabbath. The manager of the big Daimaru Department Store in Kobe is a Christian but his store closes on Mondays now. His girls are urged to join the Y.W.C.A. classes, and seem generally to have more freedom than those of other similar shops.

I learn from Mr. Toraji Makino, formerly a Congregational Pastor, now at the head of Osaka-Fu Social Service Bureau that in his Prefecture practically all the spinning factories have Sunday rest, some twice a month but many every week. He says moreover that many small factories are working on the 8 hour plan, and he quotes the Fukusuke Tabi factory, employing more than two thousand girls, as an example of one which has always had that policy and is very successful. Practically all the others in the prefecture now are running on  $3\frac{1}{2}$  hour shifts, from 5 a.m. to 2 p.m. and from 2 to 11 p.m. with thirty minutes rest. He says further that, "the welfare of the factory-girls in dormitories is making splendid progress since the last summer, when the law against night work for women became effective." I quote his letter: "A. Ratio of decrease of the body weight diminished greatly. B. Working ratio increased from 93% to 97%—that is girls become more industrious and productive. C. Health condition made good progress, showing decrease of the serious sickness ratio. D. Complexion became better, even to the eyes of passing observers! E. Welfare work and educational enterprises are provided more than ever now for the betterment of the employees." And he adds, "In spite of the economic depression I cannot help being optimistic. Of course there are many things that need improvement yet, but no one can fail to see the rising wave of progress toward higher ideals in the business world of Japan."

If someone here could give us equal encouragement about progress in the mining industry, about relief for the 60,000 women still employed under-ground, we would be most happy to hear during the Forum to follow. I can never forget the tragic bitter beauty and eyes of one of the girl workers I saw in that coal mine I went down

into at Omuta. She seemed to me a living monument of "dangerous thoughts" as she faced us so scornfully. Think of her sometimes—will you? and the young men of the fishing and rural sections lacking constructive recreations and the normal excitements that all boys love; of the aggrieved farmers, struggling under their heavy loads of taxation; the silk-growers, bitterly idle, the "white-collar youths" whose families have endured hardships to give them education, yet who have come back to the village with no employment and who eagerly devour any sour doctrine that drifts their way—How can we help?

But first I say, we must keep ourselves informed and alive to the situations that they face and secondly, it seems to me that the type of assistance given by settlement workers in industrial sections can be made increasingly valuable, and that there our aid and advice as foreigners is both legitimate and welcome. I hope we may have more settlement houses, and that theological students, college girls, Bible women, volunteers from the churches may be increasingly enlisted to work in such neighborhood centres. Tokyo and Osaka have good small settlements beginning to function well. In Kobe, Nagoya, Nagasaki, there is great need for similar laboratories, as valuable to the people who assist as to the neighbourhoods they endeavour to aid. Mr. Tawney told our Seminar group in London once that he enjoyed his Toynbee Hall students of Economics, longshoremen and workingmen, far more than his Oxford Classes, because he said they knew what it meant to be "up against it" economically, and were grateful for any help he could give them toward thinking clearly.

The Settlement type of work seems also, generally speaking, safer and more constructive than work inside the industry itself, for here in Japan as elsewhere in the world some employers will use so-called "welfare-work" as an advertisement of their humane intentions and let their "help" go under-paid or under-privileged in other less obvious ways. If your invitation to teach Christianity to under-fed, over-worked, improperly-housed girls is only to make them more patiently cheerful under adversity or injustice then I say you too are guilty of what the Marxists call "capitalistic oppression." Christ's emphasis was always on the side of justice and I think sometimes we forget the sternness of his practical teachings.



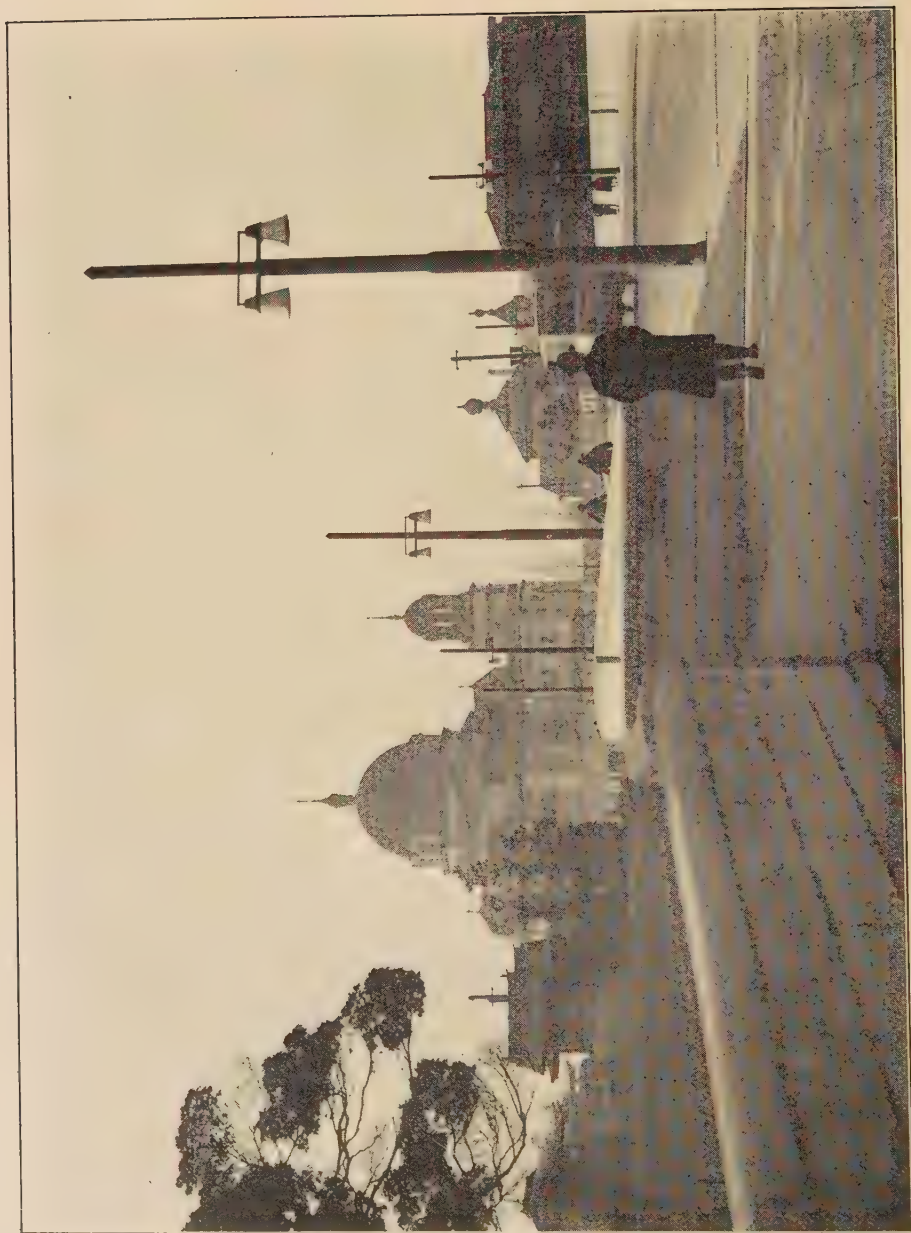
But last, may we not say to all these fevered, anxious groping ones about us that "God is still in His Heaven," although all is not yet right with the world; and last, shall we not remind them, in the words of wise old Marzini, that "Not by words nor by shouting, nor even by sudden revolutions can The Kingdom of God progress, but by the steady, quiet teaching of the right ideals, and herein we see the wisdom of The Man of Nazareth, who told us that all men are brothers"?

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#### LIST OF BOOKS ON ECONOMICS AND SOCIOLOGY

- Acquisitive Society*—Tawney.  
*The Ancient Savage in the New Civilization*—Raymond Fosdick.  
*The Triumphant Machine*—R. M. Fox.  
*What is Socialism*—Ramsay MacDonald.  
*Fatigue and Efficiency*—Josephine Goldmark.  
*The Psychology of Relaxation*—Prof. Patrick.  
*What Men Live By*—Dr. Richard Cabot.  
*Play in Education*—Joseph Lee—(For Recreational Problems).  
*Women in Trade Unions*—Barbara Drake.  
*Social England*—Traill.  
*The Social Implications of Christianity*—John Lee.  
*Our Social Heritage*—Graham Wallas (A Severe Criticism of the Church).  
*Christianizing the Social Order*—Walter Rausenbusch.  
*Facing Our Social World*—J. Paul Reed (written in Japan—good for Night school class work).  
*Labour Speaks for Itself*—Jerome Davis.  
*The Wicket Gate*—Studdert Kennedy.  
*Marx or Jesus Christ*—Percy Price (Tokyo).  
*The History of Sunday Observance*—Percy Price (Tokyo).  
*Labor Conditions in Japan*—Shuichi Harada (Kwansei Gakuin).  
*C.O.P.E.C. Reports on "The Home," "Industry" and "Sex Relations."*





The Cathedral of the Resurrection, Tokyo, 1930.



## THE RECONSTRUCTION OF A CATHEDRAL

### The Story of the Rebuilding of the Cathedral of the Resurrection, Tokyo

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ARCHBISHOP SERGIUS

The late Archbishop Nicolai, who worked in Japan from 1861 until his death in 1912, decided in 1880 to build a Cathedral in Tokyo. During his stay in St. Petersburg he asked the Russian architect Schurupoff to draw up a plan of the Cathedral and at the same time he began to collect money for its construction. The amount of money that was collected was not sufficient and therefore he had to start collecting again, this time with the help of Admiral M. O. Makaroff, who died later in Port Arthur on the warship Petropalovsk. Altogether a sum of ¥262,000 was spent on the building and the church furniture. The money was collected only in Russia. There was no money collected from the Japanese, not a yen, or a sen, or even a rin. Nothing was asked from them. The Christian Orthodox Russia gave the Cathedral as a present to the Japanese Orthodox Christians.

The Cathedral was consecrated in 1892 in honour of the Resurrection of Christ, and was named the Cathedral of the Resurrection, or the Orthodox Cathedral, the centre of the Japanese Orthodox Church.

Years passed by. The white building of the Cathedral turned gray; the plaster fell in some places. The upper part of the north wall was covered with moss, the beams under the floor were decaying. The brass roof and the dome leaked. Such was its condition in 1908, when the author of these lines arrived at Surugadai. At 1923 it was in still worse plight. It is enough to say that the dome leaked in 40 places. The Cathedral needed repairing and ¥50,000 was the estimated cost. But there was no money in hand, and it was impossible to get it from Russia, as the Revolution was then in full force.

On Sept. 1st, 1923, just before the noon hour, came the Great Earthquake. The bell-tower of the Cathedral, 122 ft. high, could not

withstand the force of the shock. At first the high capstan, of the bell tower, made of wood and covered with brass, separated itself from the tower, after it the top of the bell tower, which was already broken in the middle divided into four parts, and at 12 o'clock fell partly on the west side of the Cathedral, and partly into the Mission yard. With the weight of the fallen bell tower the ceiling made of wood and covered with plaster fell in and buried under the ruins the sacristy of the Cathedral. The Cathedral itself received many cracks in its arches, but it did not fall; only the dome broke and fell to the ground. If the earthquake had not been followed by the fire, it would not have been very difficult to repair the Cathedral.

But everywhere the fires started, and it was impossible to get any water. The fire encircled the Mission from all sides and at 3.30 p.m. the library of the Mission was already on fire, and after it all the other houses of the Mission. On Sept. 1st, 1923 at 6 p.m. the Cathedral was also on fire. There was a lot of inflammable materials, floors, rafters, ceilings, staircases, the inside of the dome, doors, balustrades, everything was wooden for in 1885-91 concrete was unknown here. By the morning of Sept. 2nd only the walls were left of the Cathedral.

One can judge the strength of the fire by the fact that the bells of the bell tower and nearly all metal objects were melted. All the Mission property was destroyed by fire: the Cathedral, two stone houses, the library with 11,000 volumes of books, the Seminary, the Japanese Girls' school and three Japanese houses for employees.

Luckily nobody was killed. But the loss of the Mission and the Church was very great. Of course there were no precious stones and very little gold in the Cathedral, but there was plenty of silver, bronze, vestments and very many books. It is difficult to say how great was the loss of the Mission and church, but it is known that the loss amounted to hundreds of thousands of yen.

On Sept. 2nd, 1923 at Surugadai one could see only half of the bell tower, the burned Cathedral walls and two little stone houses and the library. Everything else, except these two keeper's houses, was in ashes.

Thus perished the work of the late Archbishop Nicolai which had cost 262,000 Russian rubles; to replace it, it would have cost 2,620,000, for when the Cathedral was built workmen were paid only 35 sen a day!

The loss of the Cathedral and its surrounding houses was a great shock to the Japanese Orthodox Church, which extended not only throughout the Japanese Empire but also to Dairen, Changchun, and Seoul and was governed from Surugadai. It was just as if a heart had been removed from a living person!

We were almost in despair, the more so because three-quarters of the 2,000 Japanese Christians in Tokyo had lost all their own private property. From the provinces came "the savers" who wanted "at once" to start repairing the Cathedral. "Tokyo city is going to get a loan of ¥5,000,000,000. From that sum the government will give ¥500,000 for the Cathedral. And ¥500,000 is the necessary amount for repairing the Cathedral." But the rumours about ¥5,000,000,000 was not true, and the government did not even give five yen for the Cathedral. Indeed the rumours had bad consequences; for the sum of ¥500,000 which the Christians thought necessary frightened them.

At the end of October 1923, a special council was held of the administration of the Japanese Church. After an animated debate they decided: 1. Not to take the Cathedral down but to repair it. 2. To remove immediately the wooden church from Matsuyama to Tokyo. 3. To start collecting money for the repairing of the Cathedral. Point number two was at once carried out, and the lot in Matsuyama was sold for ¥15,000, and with the proceeds the church was taken down, loaded on a boat, afterwards transferred to a the train, and was finally put up in Tokyo and was nicely decorated.

The foundation stone was laid on Feb. 11th, 1924; the Church was ready in two months and on April 13th, 1924 it was consecrated to St. Nicolai. St. Nicolai's Church was the first building that was born on the ashes of the Mission. Easter 1924 (April 25) we celebrated in our own comfortable and nice Church. God be thanked.

From the funds, which were collected by the board of trustees in the spring of 1924 the Mission houses were repaired. The second floors were taken down, the north wing of the main building was digged down, and the rest was repaired like barracks. From May we all moved into our old houses.

But what could we do with the Cathedral? Have it repaired; but where was the money? We must collect it, but from where? Go to Europe? To America? To South America as well as North,



some suggested. But who would give the money for the Orthodox Cathedral? Rockefeller? Morgan? everybody must and will give..... But my heart told me differently. The Mother, the Russian Church, could not help as she was suffering herself. The other Orthodox Churches of the East were always poor and they were robbed after the war. It was madness to think of going to Europe with the low price of the European money. To go to England and the United States, with the difference in religion, was of little use. If one were to go to collect for schools and other social purposes they might give, but who would give for a Cathedral? And it was no use going to different countries to collect from Russian emigrants. It would mean that a beggar was begging from beggars. So on Feb. 17th, 1924 I announced that I absolutely refused to go abroad to collect the money, and that we the Japanese Orthodox Church must and would repair the Cathedral.

What was the amount of money that was needed for the rebuilding of the Cathedral? The sum of ¥500,000 continued to frighten us. "It is too difficult to collect it," everyone said. We called an architect, Mr. Okada Shinichi, and told him our wants, and asked him to draw up a plan of the Cathedral and also to tell us the amount of money necessary for it. Mr. Okada quickly completed our order. He drew up a plan, which was afterwards somewhat modified, and said that ¥180,000 was necessary for the interior repairs and ¥150,000 for the repairs of the outside of the Cathedral, which together made the sum of ¥330,000.

My heart felt lighter; it was not 500,000 but 330,000 yen that was needed now. The weight of 170,000 fell from my troubled heart. It was the first ray of light that lighted my heart, in its longing for the repair of the Cathedral.

The loss of the Cathedral and everything that worked near it was too great a shock for the Christians. Many were almost desperate, they lost faith in themselves, and in their strength; they lost confidence in the centre, in the leaders and in the Mission. While people were in such a frame of mind it was hopeless to start collecting money for the Cathedral. It was necessary to show them that the centre was still alive, though badly wounded; it was necessary to make them love the centre.

And so I went to my Japanese Christians. I travelled from Sept.

1924 to June 1925, from Sept. 1925 to June 1926, and from Sept. 1926 to June 1927. Of course I often returned home, dividing my time in two halves, half of the time I gave to the centre, Tokyo, and to the Mission, and the other half of the time I gave to the provinces. I not only travelled where we have the big churches, but also went to the small towns, visiting not only churches and chapels, but the houses of individual Christians, no matter how far in the mountains they lived. Everywhere I prayed with the people, I read the New Testament to them, I taught their families, I preached in their parishes and for hours to non-Christians. I consoled and encouraged all.

Then a miracle happened! All the 3,000 houses that I visited felt that the heart of the Church and its head on earth were alive: they were kind and fed them. So they with gladness started to feed the heart and the head of the church. Clearer than ever they understood the apostolic teaching that the Church is the Body of Christ and as members of the Church they made ready to heal the wounded heart—The Cathedral, and the Mission.

Thus aroused, the Christians, not the clergy but the representatives of the people, at a council in July 1926, decided: "at once to start collecting money for the repairing of the Cathedral and to see it through even if foreigners would not give even one sen to help." At once the plan of the Cathedral was looked over. It had been estimated that ¥330,000 was necessary, but we crossed out everything that looked like luxury, e.g. mosaic floors ¥65,000, and mosaic work in the dome ¥50,000, and substituted less expensive materials, and by that means reduced our figure to ¥240,000, a sum now not so terrible. Many letters and invocations were written. I appealed to the peoples' hearts. I sent out no fewer than 3,000 personal letters not to the Churches as such: they might at general meetings decide to give a certain sum "but not more than such and such an amount" (as all too often happens). We appealed to the homes, and everybody gave as his heart told him to. In the amount of their sacrifices one could notice an astonishing rule: they gave in proportion to their faith, but not to their riches.

Rich in faith a school watchman with tears gave one hundred yen all that he had. People with fat purses gave ten yen, five yen or even tried to give from the church money. And some rich people have not given anything yet. The rebuilding of the Cathedral showed that

money came from kind hearts, from people rich in faith first. But of course there were also kind hearts among rich people. At the end of 1927 ¥85,000 was already collected which meant that more than one-third of the necessary sum was already found.

At the Council meeting in July 1927 it was decided to start at once to repair the Cathedral. The plan was looked through once more. Again anything approaching luxury was crossed out, but many things were added to strengthen the structure of the Cathedral. The result was that the sum needed was lowered to ¥210,000. The work was divided into three parts: ¥73,000.00, ¥32,000.00 and ¥105,000.00 and tenders were invited for the first part of the work. There were six competitors, the highest price was ¥89,000 and the lowest ¥68,000. The last estimate, given by Shimidzu-gumi, was accepted.

From September 1927 they started putting up the scaffolds, on Oct. 29th the first jar of concrete was lifted up. The work stopped on Dec. 25th on account of the cold but started again at the end of Feb. 1928, and continued successfully, till on Sept. 1st 1928 the first part of the work was completed. Once more, as of old, the majestic dome of the Cathedral rose over Surugadai.

The Archbishop divided the whole period from Sept. 1927 to Dec. 1928 between teaching in the Theology Institute and supervising the repairs to the Cathedral; he even climbed to the top of the dome.

From Sept. 1928 tenders were again invited for the second part of the work, and it was again given to Shimizu-gumi for ¥32,000. At the same time we sent letters to Christians saying: "He who has not given must give now and he who has given already must give again." But alas! the second letter was unsuccessful! "If you send third and forth letters then we will give." Such is men's psychology!

In the meantime the work was going on; indeed it was almost finished. At the end of 1928 ¥32,000 was due for payment, but very little was in hand and very little coming in. It was a good lesson; do not depend much on ink and paper. There was nothing left to do: the building Committee borrowed ¥32,000 from the Church's circulation capital, and is still paying it off.

The work was completed without delay. And now one could say that more than half of the work was completed. There is a saying in Japanese which says: *noboreba-kudari* meaning "after you



have reached the top, then comes the descent" which is much easier than the going up. We had thought that we had only the descent left which was the easier part of the work. But that is what we thought. In reality things were quite different. An extra meeting of the Building Committee was called. Heated arguments! "Christians are tired of giving money," "Christians have given all they can," "We have extorted all we can from them," "There is financial depression everywhere," "Now the Cathedral is safe from snow and rain,".....not one kind voice, a general confusion, loss of courage.

"No, said I, "The work must continue in 1929, and it also must be finished and consecrated in 1929. If we lay it aside now for one year, we might lay it aside for ten years; hearts will grow cold and dejected. And you are wrong about thinking of the Christians: "They are not tired of giving, and many have not given anything yet. And we did not extort anything from them, they gladly sent all they could. Depression? But you all eat three times a day." My opinion prevailed. But they decided that nobody should collect except the Archbishop, (and letters are no use), and they asked him to travel through all Japan. With pleasure I consented to take this cross.

I shall never forget the year 1929. I had to do more in one year than in my whole life. At first I again looked over the plan with the architect and cut the expenses of the last part of the work to ¥59,000, (cutting out such things as bronze doors etc.) We divided the works into four parts: the exterior plastering, window frames, doors, interior plastering, floors, etc.

With the exact figure of only 59,000 I left for the provinces on Jan. 5th. Until the end of October I made 22 trips. Everywhere Christians met me, as their Father. Almost everywhere they gave generously. But there was also sorrow, tears and disappointments. In the voice—plastering, floors, doors, windows; in the heart—a great desire of success, faith in it, but and often the same thought "What if I am not able to collect the money?".....

All the time money flowed into the cash-box. One after another the last parts of the third part of the work were given to the contractors;.....the pale morning sunrise.....it is growing red.....and at last the gold sun is shining!.....Dec. 14th 1929, all the repair works are finished and at the end of December all the bills were paid to

Shimidzu gumi, and to the architect. We were only ¥3,000 short and that we secured by making a loan on the Church in Sendai.

On the December 14th. the Ikonostas with the Sacred Pictures were completed, and on the next day the Cathedral was consecrated in honour of the Resurrection of Christ.

The repairing of the Cathedral in a little over two years with the money of the Japanese Orthodox Church, is a miracle of *faith, hope and love*.....

The Cathedral has been renovated in the Byzantine style. It is 132 ft. in height (the dome) and 98 ft. (the bell tower) and is in the form of a cross. In the wings of the Cathedral on the south, north, and west sides are galleries, each one of which is supported by four columns. On the south gallery is a chapel in honour of St. Sergius; on the north side will be one in honour of St. Helena. All the Sacred pictures are copies of icons painted by famous painters—Vasnetzoff, Nestproff, Svedomsky. The copies are beautifully painted by a young and talented painter, N. S. Zadorojnyi of Harbin.

The repairing of the Cathedral cost ¥170,000 the Ikonostas ¥8,000 of which ¥5,000 was given by Dr. J. R. Mott. Altogether until to-day ¥190,000 has been spent on the Cathedral; the larger part of the money through the energy of the Japanese people, especially of the Orthodox Christians. The more energetic Japanese gave ¥2,000 some gave ¥1,500 ¥1,000, ¥500 and many gave ¥100. But sometimes people gave 4 sen, a holy lepta measure. The biggest offering for the Cathedral was given by a Russian S. V. Unjenin, who made the church on the East gallery. It was very moving when non-Christians also sent money for the Cathedral.

Is the repairing of the Cathedral completed? It is difficult to say. It is finished if we are content with the minimum. But it is not finished yet, if we have before us, as an ideal, the beautiful Cathedrals in Russia, in the East and the West.

Step by step; day by day, year by year. God is there. There too are his servants. We believe that the reconstructed Cathedral of the Resurrection in Tokyo, will become the glory, the beauty and pride of Christians of different bodies who live in Japan and in the Far East, in this land where Christ is not yet Lord of all.

# TENRIKYO ONE OF JAPAN'S NEW RELIGIONS

MOTOKICHIRO OSAKA

## 1. Expansion

The Tenrikyo followers number approximately five million at present (1930), distributed over 10,000 churches scattered throughout Japan and abroad. In particular it should be noted that the teachers are 60,000 or more in number. The situation will be appreciated when it is observed that only ninety-three years have passed since the inception of the movement.

You may imagine my surprise at witnessing the school at Tambaichi, Yamato, where I took a trip this May, overflowing with some 1,200 "theological" students, who took part in the service with enthusiasm and were employed in manual labour. Here was something quite different from what you see in other religions. The priest who showed me round volunteered a statement according to which these "theological" students finish their course in six months. Applicants are increasing faster than the Church can provide buildings for them, and there are thousands on the waiting list.

The following table taken from *The Tenrikyo no Outline* sets out the position for 1929 as regards the teaching force in fields, congregations and chapels:—

Ministers	Congregations	Chapels
56,816	4,162,147	10,561

The rapidity with which the movement has grown is shown by the following statistics:

Year after Inception	Calendar Year	Number of Members
51th	1888	1,000
60th	1897	605,000
70th	1907	1,242,000
80 h	1917	1,814,000
90th	1927	3,802,000
91st	1928	4,093,000
92nd	1929	4,162,000



In other words, the Tenrikyo has approximately doubled its numbers every ten years. It will be of interest to examine the relative strength of it relative to some of the other religious bodies. The following figures cover 1927.

Denomination	Number of Chapels	Congregation
Shinshu, Hongwanji-ha ... ..	9,758	7,194,000
Shinshu, Otani-ha ... ..	8,475	5,038,000
Sotoshu (Zen) ... ..	14,217	6,874,000
Shinto, Taishokyo ... ..	189	4,315,000
Tenrikyo ... ..	9,765	4,162,000

The above table certainly bears testimony to the great rate at which this new comer is gaining on the old institutions.

## 2. Source of Strength

This leads us to the question as to where the strength of Tenrikyo lies and how it has made such an expansion in the few years of its existence. There must be factors which have made possible this miraculous growth, and we may mention some of them.

The first is undoubtedly the personality of the Founder. Mikiko, the daughter of Maikawa, of Sammaida-mura, Yamato, was born on April 18, 1798; She later married a man of the name of Nakayama. She was no common woman, and her personality asserted itself when she was thirty years of age. Though mother of a boy and two girls, she loved the child of her next door neighbour, whom she fed when the woman had no milk to feed the baby herself. The child took small-pox and became seriously ill. She took pity on him as if he had been her own child and did everything for him. Finally she placed her own children in charge of a friend to devote all her time and energy to the child who was lingering between life and death. Her prayers were answered and the child lived. Another experience which was to exercise perhaps the deepest influence upon her, she passed through some time later, when she and her husband and her oldest boy Hideji were taken ill. As usual, the family priest was invited to drive away the evil spirits, who exercised their baneful influence up on them. One day as the priest was praying she felt the gods enter her life, a mental state which she described as *Kami gakari* or gods hanging over her. She came out of the ecstasy quite a different woman. She was the best and kindest of women and

helped the poor and the sick whenever and wherever she could, till she was penniless. This must have been very hard for one who had married into a family quite well off. Just at this time she lost her husband. This was when she was fifty-six years old. Now she was free and her own mistress. She took with her Kokan-ko, her fifth daughter, to Osaka, where she stood on a street corner and sang her song *Namu Tenri no Mikoto* and started open-air preaching. The first miracle she performed took place at this time, known as "the forgiving of a sash merchant," giving a mother an easy birth. This miracle brought her two or three disciples.

Persecution was a great blessing, which helped the movement in a large measure. For fifteen years, from 1872 to 1886, she and her followers spent almost all their time in the police station or prison. They were under suspicion because they professed a faith which was not officially recognised, and performed miracles. Nor were Shinto and Buddhist priests her friends; they did everything to discredit the new faith. Her last imprisonment was when she was eighty-nine years old, and she died next year, 1887, when ninety years of age. Her last words were "Now I am going to open the door and level the ground." There was something in this which swept away all the fear of persecution for her disciples, who at the risk of arrest burst out ringing the bells, beating drums, shouting and singing. Thus Mikiko, with her strong personality, got hold of all her disciples. Opinion is divided on her mentality. Mr. Kokyo Nakamura, an authority on abnormal psychology, pronounces her to have been abnormal. But the fact remains that love permeated her whole life. She would not give way to persecution and amidst poverty and hardship she devoted herself to her work. This and something prophetic in her and her miracles gave her the power with which she won the simple farmers who for the most part were her converts.

Another factor which has helped to make the Tenrikyo what it is may be sought in its contact with the masses. It is interesting to note the characteristics of the people on whom the effort has been concentrated. These, and on what they believe, are explained by Masayoshi Nakayama, Head Priest of the Tenrikyo, in *Studies in Religion* for May, 1930, published by the Literary Department of Tokyo Imperial University. He states that of the whole body 72 per cent. are farmers, only 28 per cent. being town people. Seven or eight

out of every ten teachers have been recruited from the farm, and are quite different from what are called the intelligentsia. Respecting education, the teaching force, 12,000 strong, is classified thus:—

Elementary education ... ..	2,928
Higher elementary school ... ..	8,152
Above higher elementary grade ... ..	999

What education should mean or not mean in one's religious life is a question which we will not discuss here, but very few people who have decided for the Tenrikyo ever give up their faith. No amount of criticism on a scientific basis can shake them, for they do not believe in the Tenrikyo because it appeals to the head. The venerable Izo Iyori, who was the greatest helper of Nakayama Mikiko in life, was a carpenter. He had been forsaken by his wife, lost one of his children by death, another was deaf and dumb, and he himself was ill and in the last degree of poverty. He came in touch with Mikiko, who led him to the Tenrikyo, and he often uttered what they believed to be oracles. He endured all hardships and difficulties for fifty years and was loved and honoured by Tenrikyo men as a paragon of faith and virtue. This type of man is the back-bone of the Tenrikyo movement.

Of Tenrikyo believers nine out of ten believe in Tenrikyo because they were ill and have been healed by the grace of the gods. With their illness gone, they get a sort of life-view. Illness is, they explain, "a raid on them by the gods," as all other misfortunes are. This body of ours is entrusted to us by the gods, it is loaned, and starting from this, they explain life. Salvation they describe as *Kami ichi jo* ("god all in all" or "way all in all," i.e. only one path). Do not sin, but go straight to the gods or way, and you will stand face to face with them. Sorrow or misfortune is a great blessing, indeed it is the way to salvation. Mikiko often spoke about "the depth of valley," which she compared to the last degree of poverty, where starvation stares one in the face. Many men sell their property and accept the faith, giving the church the whole of the proceeds, and go right straight. They will not argue about faith, but will put it to practical tests. Many take a voluntary jump into the deep valley because of illness or sin or in gratitude, and these form the main strength of the religion. They firmly believe that this is what they ought to do, and failing to do they should be ill or unhappy as before. In short, they are all simple people whose faith is translated into life.



In the third place, the missionary enthusiasm which characterises the whole church is its strength. With a congregation of five million, it has 60,000 teachers, and every year it has 2,500 applicants for the "theological school," which is too small to admit all of them. Preaching is not in the hands of ministers only but all work together to lead people to the gods. Go and see the branch church at Sotodemachi, Honjo, Tokyo. Every morning, year in and year out, three hundred people come there to worship and preach. The church was founded by a woman, Yoshiko Nakagawa by name. She was poor but, with her baby on her back, she started to preach day and night. The church is a ferro-concrete building, and is incomparably greater than anything in Kwanto district in size and scale. The one at Nihombashi and one at Ryogoku are among the important churches in Tokyo, and both were organised in a similar way.

In conjunction with the missionary enthusiasm may be studied the motives which led to first belief. They are various, as will be shown below, but the most dominant of all is the idea of redemption. Their idea of redemption is quite different from the Christian doctrine, which centres round one personality. They must be their own redeemers and make good what wrong they have done. The following table shows 11,685 answers given to questionnaires on the subject as to what first made them believers.

Redemption.	Personal Affairs.		Gratitude.	Divine Call.	Doctrine.	Scriptural Salvation.	
	Self.	Family.				Self.	Family.
4,026	1,486	1,071	863	566	452	451	312
Teaching.	To Repay Grace.	To live right.	To work well.	Private.	Taught by Parents.	Other Reasons.	
500	432	285	229	196	161	659	

Of the motives enumerated, "personal" refers to illness which they interpret as "a raid of gods" on them, which led to their decision to preach the doctrine. "The spiritual salvation" refers to the joy of health restored compelling them to preach.

Many of them get so enthusiastic that they go all they way to Tambaichi the headquarters, with the hope of being admitted to the school. In their education more emphasis is placed on the practical, how to lead men to the Church, than on "theology." They do not care about theory but they are enthusiastic and anxious to carry out

what is taught. They are taught how to talk and how to dance, with something of a ritual. The dance is accompanied by Shinto music, to which the dancer sings:—

\*Evil sweep away and help, Ten Rin O no Mikoto.

Just let me speak, what the gods say please hear.

Do not speak of evil.

Of this world the earth and heaven copying,

Husband and wife have been made;

This the world beginning is.

The drum is sounded in a most lively manner, and the dancer strikes two pieces of stick together, like a night watcher does in his rounds of the streets. He moves his hands to and fro in different manners, such as "thrown," "shaken," "quick," "horizontal" and "fan up." The notes, rhythm and dance in fact the whole thing is a very simple affair and suitable for farmers, especially for men in the Yamato province. The songs remind one of folk songs, full of dialect and allusions to farm life, and not unlike the Psalms and other Old Testament literature with their folk songs of the Jews.

Another reason why the Tenrikyo especially appeals to farmers is that it has its own idea of Holy Land. In the village of Tambaichi, Yamato, where Mikiko Nakayama was born, they see their Holy Land. She and her earliest disciples were sagacious enough to effectively insist on this idea of a Holy Land. An area of twenty acres with the Headquarters as the centre, is called "Ji Ba" (Ground and Place), or "Old Man and Old Woman." The expression 'Old Man and Old Woman' is used to express the idea of the world originating from the two principles of male and female. They believe the spot to have been the first land created. On the floor of the nave, in the middle, a hole is made, three feet square, and in the ceiling another, exactly above it. This symbolises, it is stated, the centre of heaven and earth. A story is told that Nakayama Mikiko one day approached the very spot when her feet would not carry her any further. Two or three of her greatest disciples had the same experience on this spot. This they interpreted as a revelation and concluded that this spot was the centre of the universe, and

\* *Ashiki wo haraute tasuke tamae.*  
*Chotto hanashi Kami no iu koto kiite kure.*  
*Ashiki no koto wa iwan de na.*

*Konoyo no chi to ten wo katadorite.*  
*Fu fu wo koshirae kuru de na.*  
*Kore wa kono yo no hajime da shi.*

they went through the ceremony of "fixing the Ground and Place." The Holy Land revealed by Heaven forms a vital question for the Tenrikyo. Two or three years ago there was a schism in the church. A revolutionary element which organised "the Society for the Study of Tenrikyo" under the direction of Aijiro Onishi, openly questioned the claim of this spot to be the centre of the world. The movement proved a great shake-up for the Tenrikyo and the matter was brought to the criminal court.

The pilgrimage to the Holy Land has the same fascination for the Tenrikyo people as Ayabe does for Omotokyo believers. It is a source of great joy. It is what Mecca is to Moslems and Palestine to Christians. The whole thing a superstitious increment in man's religious life.

### 3. Some of the Doctrines

The objects of worship for Tenrikyo are many, with Ten Ri O no Mikoto (Heaven Reason King of Honoured One) as the first and Kuni Toko Dachi no Mikoto (Country Always Standing) as the second in importance, and include all the gods that are worshipped by the traditional Shinto. Ten Ri O is, in brief, a personification of the principle of Heaven. He is claimed to be the Creator and God of Love. But the doctrine, similarities to which may be found in almost all religions, owns its strength to the fact that it is rooted in the personal experience of its founder Nakayama Mikiko.

In the second place, the doctrine is linked up to experience, illness and other forms of evil. "This Father God gives all the world the urge-in" they say. He is God for all the world, and in order to draw men to himself, he makes 'a raid' and gives illness and warning. Death is interpreted as 're-starting.' These can be deduced from the important books on doctrine, such as *Ofude Saki* (the point of the pen), *Doro Umi Ko Ki* (Mud Sea Old Record), *Mikagura Uta* (Songs of Divine Music), *O Sashizu* (Honoured Directions) etc.

The Tenrikyo conception of sin is very superficial. Sin is compared to dust (*hokori*), which, it is explained, may be got rid of by 'Sweeping.' This dust is of eight kinds, covetousness (*hoshii*), regret (*oshii*), passion (*kawayui*), hatred (*nikui*), resentment (*urami*), anger (*hara dachi*), desire (*yoku*) and pride (*koman*). But how does this dust cover one? It is by causation (*in* or cause, *en* or circum-



stance). The layers of dust cause one endless suffering. This idea falls far short of the Christian conception of original sin or social evil, or of the Shinshu idea of Kharma and the suffering of the six forms of existence and four categories of life. Consequently the Tenrikyo sees no need of the Redeemer who alone can save us, but teaches that one may be one's own redeemer and make reparation for his sin by deeds. Sin may be redeemed by the help of his family also. This light hearted conception of sin and salvation has been borrowed from Shinto and reflects the characteristics of Japanese who have been content with quite a superficial explanation of the subject.

Taking all things together, we may explain the rapidity with which the Tenrikyo has developed into a great social force in so short a time by the wonderful personality of its founder and her life. In the second place, it is explained at least in part by its concentration of effort on the simple farmers in particular. In the third place, it is characteristic of Japanese and easy enough for any man to understand. In the fourth place, the leaders have been great organizers; and in the last place, the old established forms of religion have lost their influence in a large measure.

When I visited Tambaichi, I was greatly surprised to see the town very prosperous, the streets lined by big houses and buildings. There is a foreign language school, girls school, middle school, kindergarten, orphanage and dormitory for the accommodation of pilgrims. I saw constant streams of visitors who worshipped before the tombstone of the founder with tears and in a most prayerful way. The whole thing impressed me with the greatness of the movement.

## CHRISTMAS CELEBRATIONS IN OUR JAPANESE CHURCHES

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E. D. SMITH

In Japan the observance of Christmas is becoming more and more general. Everywhere we find the use of Christmas cards and greetings. Santa Claus appears in varied forms and Christmas remembrances often take the place of the time-honoured New Year's gifts. But even though Christmas is a word that is known far and wide, the average Japanese recognizes nothing more than that Christmas is a popular foreign festival, to be adopted along with other desirable customs if fancy so dictates. He knows little or nothing of the deeper meaning that lies at the root of its observance.

The appropriate observance of Christmas in our Christian Churches and Sunday Schools in such a way as to bring to the people the real meaning and beauty of the Christian message can be, therefore, one of the most effective means of spreading the Good News to those who ordinarily do not come within its range, because at this time many come to the celebrations who never enter the church on ordinary occasions. Thus it becomes an entering wedge for the Christian message into lives heretofore untouched. Not only can Christmas be fruitfully used to carry the Christian message to new fields, but its appropriate observance can strengthen and enrich the religious experience of those who are farther along the Way of Life. To the Sunday School children and others, Christmastide is one of the very best times to bring home to them some of the truths they have been hearing about all the year.

But are the Christmas entertainments as found in the majority of our churches in Japan to-day what they should be? Do they celebrate in an appropriate and fitting way the giving of God's great Gift to men? All too often the observance of this holiest of festivals is turned into a time of play and hilarity, with such a mass of extraneous detail piled around the real centre and reason for the celebration, the birth of our Lord Jesus Christ, that the real reason

is all but lost in the general confusion. Of late years, here and there, attempts have been made to remedy this situation, but there is yet much to be desired. Cannot those of us who have influence and opportunity along this line do something to help give the Sunday School children and their elders a more truly reverent, and at the same time happy, celebration of this greatest of Christian festivals?

For what are our Christmas entertainments usually like? From long personal experience I have found that the usual Christmas entertainments run pretty monotonously according to one set form. There is usually a sort of prelude to the main programme of the evening, beginning with a Christmas hymn, followed by greeting by one of the Church Committee, a selection from the Bible, a prayer by some pillar of the church, and perhaps a talk by the pastor (though that may come later or not at all), another hymn, and then, the prelude over, the real programme follows. This is usually introduced by another greeting, this time by one of the smallest of the children; it is followed by anywhere from fifteen to thirty different songs, dialogues, plays and recitations, by each and every class in the Sunday School care having been taken that no child should be left without a chance to appear in some shape or manner. The subject matter of the different items on the programme may be, but often is not, about Christmas. Dramatized Bible stories may appear, but if they do the characters in them are frequently mirth-provoking caricatures. Many of the subjects treated are not even religious in tone. There are motion songs and dances interspersed. And so one item follows another till, after several hours, *Santa Kurosu no Ojiisan* in his red suit and white cotton whiskers arrives through some window to crack indiscriminate jokes and to distribute the presents. After all this, in some cases, the younger children are sent home and the older people settle down for an hour or two more of a similar programme given by the older members of the church. Such, with slight variations, is the Japanese way of keeping the 'old-fashioned' Christmas!

A programme of this kind takes endless hours of work and preparation; but everybody, even the exhausted teachers, seems to have a grand time, and happiness reigns. But does such a celebration really do what it should do? Do the people who come to such celebrations for the first time, as many of them do in our



churches in Japan, go home with the right idea of how the birth of the Christ-child is thankfully and reverently commemorated by Christians, or do they simply remember how funny Taro looked dressed up in coloured kerchief, or the antics of the jovial Ojiisan? Do the children who take part, either through the training for their parts, or through the programme itself, get any proper idea of why we celebrate Christmas, and its great and beautiful message to them as individuals? The answers to these questions are self-evident, I am sure.

If the way we find things, then, in many of our churches, is not ideal, what can be suggested to take the place of the Christmas entertainments as they are found? What is an ideal Christmas entertainment? Is it not one that presents to the children, to those who hear for the first time in a clear and understandable way, and to those who know the story already with fresh beauty and vividness the events and happenings of that first Christmas so long ago? Should not the presentation of the story be done in such a manner that those who see it can better understand and be grateful for God's greatest Gift to mankind, and be filled with the spirit of reverence and worship? A Christmas programme or service, whichever it may be, should have the Christmas story, or some phase of it as its central idea. By what means it is presented may and should vary from year to year, and from place to place, with the different audiences for which the service is intended. A Christmas play, a pageant, a candle-lighting service, a radiopticon programme, a cantata, or even a general programme can be used, if handled in the right way. But the main thing should be the Christmas story, and other things not bearing on this subject should be as far as possible, eliminated. That, without doubt, is the ideal way. Can it be done here in our churches? That is the question.

The answer can be emphatically in the affirmative. For in some of our churches such services have been successfully carried out; more and more this way of celebrating Christmas is being used. In America the use of plays and pageants for the presentation of Christian teachings is becoming increasingly popular, and in some of our churches in Japan, too, they have been successfully used. The natural dramatic instinct of the Japanese makes such a mode of presentation especially appreciated. The Christmas plays, *Adeste*

*Fideles* and *The Nativity* have been translated and presented by Sunday School children in several churches here, in a reverent and beautiful way for their Christmas entertainment. In other churches a manger has been made the centre of the Christmas service, with tableaux of the nativity events; or the children have enacted the coming of the wise men, while appropriate Christmas songs are sung; or a radiopticon has been used and Christmas scenes have been thrown on a screen with the appropriate Bible selection preceding each and Christmas hymns interspersed. Again a candle-lighting service centering around the idea of Christ as the light of the world has been presented. In another case the children attended in a body, with their elders, the Christmas morning Communion Service, and were given their presents at the end of the service, and another day had a party of their own. Such a manner of observing Christ's birthday is not only reverent and beautiful and infinitely better than the old way, but it also presents the real reason for Christmas.

Such programmes can be prepared if care and thought are taken, but unless someone leads the way, Sunday School teachers are likely to fall back on the usual heterogeneous programme for celebrating the day of days. The reason for this is very soon apparent to one who studies the problem at all. The great stumblingblock in the way of Christmas entertainments here is the lack of suitable material in Japanese for this purpose. Anyone who attempts to get up a Christmas programme will forthwith come to this all but insurmountable difficulty.

Before starting to write this paper, for fear of painting too black a picture concerning this lack of material, inquiries were sent to the Christian Literature Society and the Fukuin Shokwan, who both make a business of knowing about all Christian literature and they were asked for a list of all the publications they knew that contained any kind of Christmas material, musical or otherwise and as a result of their combined efforts a list of fourteen titles was compiled, four or five of which, however, have only one or two items about Christmas in their contents. The largest part of the list, in bulk at least, is made up of six volumes of various pieces, plays, songs, etc., published by the Nichiyo Sekaisha called the *Nichiyo Gakko Taiwasha*. It is the standard work on the subject, and with the one hundred and fifty-five items which the six volumes contain it seems

as though one might make several good Christmas programmes. But an examination of the contents shows that the real Christmas material they contain is painfully scant. Only about thirty of the items, or one-fifth, are about Christmas or related subjects. Of these thirty, about ten are greetings and ten are songs, either with or without tunes. This leaves ten items of various kinds on genuine Christmas subjects. Among them is a version of *The Othe Wise Man*, by Vandyke, and a pageant depicting the spread of Christianity through the ages (both for young men), and some plays and recitations for younger children. The rest of the material in these six volumes is not about Christmas. It consists of some dramatized Bible stories and material from many other sources, none of which has any place on a real Christmas programme. Such is the main stand—by of teachers in preparing a Christmas entertainment.

The remaining sources of material contain two collections of songs *Gin no Hoshi* and *Nichiyo Gakko Seikashu* in which there are only a few Christmas songs; two cantatas, one by the *Nichiyo Sekaisha*, and one called *Bethlehem* by Mrs. Hennigar, which is rather too difficult for a small School to undertake. Besides these there is a service of song for the whole School also by Mrs. Hennigar, which would require more musical ability than is found in the usual Sunday School; a play called *Seishi Kotan*, by S. Shiita, bound with six or seven other plays on other subjects; and best of all, two pageants put out by the C.L.S., *Yo no Hikari* and *Seitan*, of which the latter is simple enough for the average School to give with success. This practically completes the list of available material in print.

When one looks over this list one wonders how the average teacher in the average Sunday School is going to be able to find sufficient to fill his needs. Is it any wonder that they fall back on the hit-or-miss programmes that they so often produce?

It is therefore self-evident that if we are to improve the standard of Christmas entertainments in the churches the very first thing that is needed is more material suitable for the purpose some simple and adequate plays, pageants and services and pieces for classes of different ages, that can be used for the less advanced Schools. The word simple is used and needs to be emphasized for two reasons. First, the preparation for the Christmas celebration should not take



too much time on the part of the children, for Christmas comes just at the time of school examinations and the Sunday School should not ask too much of them at such a time for obvious reasons. Second, the simpler the presentation of the Christmas story, the more telling it will be. It should stand out in its own beauty, unhampered by a lot of imaginary details. It should be kept well in mind that here, people in general are not familiar with the Christmas story and if we add imaginary details, they cannot tell where the imaginary leaves off and the real begins. Hence our wisest way is to stick close to the Biblical narrative in all presentations of the Christmas events.

But how is such Christmas material to be provided? It is clear that if this material is to be provided, the missionary or Japanese Christian leader, with his wider Christian experience, his ability to draw on the supplies of Christmas material already provided in English, should be the one to lead out and see that it is provided. Our leaders must point the way and provide suggestions and material. Though this may not be a great church problem, yet it is one well worth our time and effort and will well repay all that we put into it.

As concrete suggestions, first, could not the Sunday School summer schools that are held yearly present this subject to the teachers who come to them for instruction? Second, as investigation has shown that there is already considerable material, still unpublished, which pioneers in the line of better Christmas entertainments have either translated from Japanese into English or have written for their own use, could not in some way the best of this material be collected and made available in print for those who desire to use it? Also, third, could not every missionary who has to do with S.S. work, do all that he or she can to help to get or make suitable material of this kind, encouraging able Japanese writers to write or translate more plays, pageants and pieces, and then, when we once have the material, to see to it that it is put into the hands of the Japanese pastors and Sunday School superintendents in such form, as to be readily usable, and that they are encouraged to use it?

## DEPARTMENTAL NOTES

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### NATIONAL CHRISTIAN COUNCIL

#### The Kingdom of God Movement—The Gotemba Conference

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WILLIAM AXLING

A Conference on Evangelism was held September 2nd 4th, at Gotemba, under the auspices of the Kingdom of God Movement.\* It drew up a Manifesto to the Christian Church throughout the Empire and to the nation at large. It also adopted a series of important findings drawn by the six sections in which the Conference did its work. The purpose of these findings is to furnish the Central Committee and the 75 District Committees of the Kingdom of God Campaign with an effective technique, a clear-cut programme and definite goals.

#### Manifesto

Surrounded by a cloud of witnesses and having aroused tremendous expectations both within and without Japan, the Kingdom of God Campaign has passed its first half year and stands on the threshold of a new period. Facing this hour, the second nation-wide Conference on Evangelism has succeeded in its purpose and reveals a spirit of unity and of aggressiveness that exceeds the highest expectation. We are profoundly convinced that God is in this Movement and that it is His will to use it in saving Japan.

However, on the one hand as we look about and see the present condition of our fellow countrymen we find them in distress because of the problem of bread and, because of restlessness of soul, just like wandering sheep perishing in the desert. The while, although the revolutionary movement which aims at accomplishing its purpose through materialistic principles and bloodshed is flaring up like a forest fire, still the people can do nothing but stand by with folded arms or else adopt repressive measures whose only effect is like pouring oil upon the waters.

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\* For a description of the Conference see the Editorial Notes.

Shall the brute force revolution which in Russia poured out the unhappy blood of 1,700,000 lives and set up a nation without religion be repeated in Japan? Or shall God's Kingdom of love be set up here? Shall communism win or shall we? Shall we destroy or give new life? The answer to these questions all depends on the faithfulness to Christ of all the churches and every Christian.

The Lord left the command to the little flock, saying "Love ye one another." Here lies our power. Facing this crisis there is but one way out. All the Christians of the Empire must co-operate and unitedly move forward toward a common goal.

Who can save Japan from ruin? Only the Holy Spirit. To our knees! brothers and sisters, to our knees! Let us pour power into our prayers! We must win our victory on our knees.

Moreover, move forward! Out of Sodom let us raise up 50 righteous men! Let us raise up in Japan one million warriors of a common faith. Arise! Without battle there can be no victory. Thus our Lord says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in His throne."

## Findings of the Conference

### I. SECTION ON ADMINISTRATIVE OR GENERAL AFFAIRS:

#### *1. The message of the Kingdom of God Campaign and its dissemination.*

It is desirable that the *World Mission of Christianity* be translated and that, with criticisms and problems for study, it be published and distributed by the National Christian Council.

#### *2. District and Local Committees.*

(a) In cases where the present organizations cover units of less than a prefecture, (except in the cases of large cities), the principle should be adopted of making the prefecture the unit of organization.

(b) In cases where District or Local Committees have not yet been formed, the Central Committee should send a representative with the object of completing, through the pastors' discussion groups and the like, the organization of Local Committees throughout the Empire within the current year.

#### *3. Methods of Collecting Funds.*

The question of whether or not a special committee for raising funds should be established in connection with Local Committees should be left for consultation between the Central Committee and the Local Committee.

#### *4. Co-operation and publicity.*

For prompt and smooth interaction between the Central and Local Committees, both parties should exchange reports of their respective actions.



(Special topics for prayer and the like should be included in this report). Matters of general interest in the above reports should be given publicity through *The Kingdom of God Newspaper*.

*5. New Year Prayer Meetings.*

Next year (1931) again, special opening-of-the-year Kingdom of God Campaign prayer meetings should be held throughout the Empire (January 1-3).

*6. Personal Service.*

Stress should be placed upon the effective use of the pledge cards, (pledging individuals to pray for and lead certain other individuals to Christ).

*II. SOCIAL PROBLEMS.*

*1. Temperance, Anti-Prostitution and similar movements.*

(a) The Kingdom of God Campaign should co-operate systematically with the League Against Prostitution and the Citizens Temperance Society and other similar organizations.

(b) Special Sundays (or a special Sunday) should be chosen and interest and enthusiasm should be created in the congregations through presentation of these issues.

(c) Literature on prostitution and temperance should be widely distributed, and in addition an anti-prostitution and anti-drink number of *The Kingdom of God Newspaper* should be issued.

*2. Unemployment.*

In regard to the relief of unemployment, steps should be taken to arouse the attention of all the churches. Also without delay a study should be made as to the best measures to be adopted. For example: Every Christian to fast once a week, the amount thus saved to be contributed to the unemployed, children's collection in the Sunday Schools, voluntary contributions, the development of Christian relief projects and the like.

*3. Young Peoples Societies.*

The Kingdom of God Campaign should establish and maintain a close relationship with local Young Men's and Young Women's Associations and with other similar groups.

*4. Study of Social Problems.*

The Kingdom of God Campaign should co-operate with organizations specially interested in holding a national conference for the study of social problems at a suitable time.

*5. Mutual Aid Societies.*

In regard to the organization of Mutual Aid Societies in every Christian church, we approve the principle, and look to the Social Bureau of the National Christian Council to promote their organization and give them suitable assistance.

### III. SECTION ON PUBLICATIONS AND PUBLICITY:

#### *1. The Kingdom of God Newspaper.*

Whereas this Conference believes *The Kingdom of God Newspaper* has an exceedingly important part to play in this Movement, and whereas it has borne much fruit and has received hearty approval from every quarter, we express our heartfelt gratitude to those who have edited it and also to the publishers, the Christian Literature Society.

Further, in order that this publication may continue to fulfil our highest hopes, we make the following suggestions:—

(a) The establishment of a special Kingdom of God Newspaper Editorial Staff and the provision of whatever expenses are necessary.

(b) The strengthening of the foundations of the organ and further study of suitable methods for promoting its circulation.

(c) As soon as it can be accomplished, the payment of the necessary deposit, so that *The Kingdom of God Newspaper* may come under the legal provisions governing the publication of newspapers.

#### *2. Newspaper Evangelism.*

Whereas we are pleased to find that news notes regarding Christian matters are on the increase in the daily press, we recommend the following course:—

(a) This tendency should be still further encouraged and especially so in the interior of Japan.

(b) Since The Japan Christian News Agency is rendering a valuable service in this field, the fullest co-operation should be made with it.

#### *3. Posters.*

(a) In addition to the present posters, others of a better type should be prepared and distributed.

(b) Mass meeting posters should be prepared by the local committees. The Central Committee, however, should also give publicity through *The Kingdom of God Newspaper* for good plans for posters and slogans.

#### *4. Campaign Song.*

As regards a Kingdom of God song, or songs:

(a) A suitable song, or songs, should be solicited and adopted.

(b) Such songs as win approval should be inserted in the Union Hymnal.

#### *5. The Bible.*

The Kingdom of God Campaign should everywhere put emphasis upon introducing the Bible into the homes of the people.

### IV. SECTION ON EVANGELISM.

#### *1. Plans for Evangelism.*

(a) Preparation should be made through the holding of local Training Conferences; speakers for these may be secured by relating them to the

mass-meeting campaigns, but the main dependence should be put upon local workers.

(b) Regarding the mass-meeting campaigns, the general plan should be so determined that so far as possible contiguous territory may be touched at the same time.

(c) When Special Training Conferences are held, so far as possible, speakers should be sent from Headquarters.

The hope was generally expressed that in the Training Conferences those things most essential for Christians engaged in direct evangelism should be stressed, such as personal evangelism, methods of giving, family Sunday Schools, family worship, self-supporting evangelism, street preaching, literature suitable for inquirers, etc., etc.

(d) Missions, national, prefectural, or local, should be arranged with the several denominations co-operating.

## *2. Various Methods :*

(a) Factory evangelism. Through literature : through the organization of bands made up of Christians.

(b) The use of "inquiry cards" in mass-meeting, the form of the "inquiry card" to be determined by the Central Committee.

(c) When "decision cards" are used, the chairman of the meeting should clearly explain the meaning of the different items and how they should be filled in.

## *3. Plans for Evangelism in Pioneer Fields :*

(a) Thorough investigation of unreached regions. The appointment in this Conference of a special survey committee to gather information regarding each section.

(b) The reaching of unreached sections of the community through the spread of Christian ideas.

(c) Methods for reaching various groups. For instance, meetings for the local government authorities, mass-meetings for members of young men's societies, mass-meetings for the members of certain organizations.

## *4. Work for Students and Young Men.*

(a) The opening of doors for evangelistic work by the giving of lectures on religious education and religious thought before young men's societies and in schools.

(b) The carrying on of small dormitories.

## *5. Methods of Evangelistic Work.*

(a) Street preaching: (1) Method used in Osaka. Divide the whole city into twelve sections and do wide-spread open air preaching for three evenings in each section. The churches in each section should have responsibility for their own section. The speakers in each section should prepare beforehand on the three subjects "God" "Sin" "Salvation." (2)



Method used in Kofu. Seek for a vacant house or the house of a volunteer in each street of the whole city and open meetings there.

(b) Organized house-to-house visitation.

Form a group of seven persons and have them by turn each day visit the same inquirer.

Use the first day of January and the following days for visiting the homes of the wealthy, having prepared special literature for the purpose.

Organize a visitation-service group in the church which will co-operate with the pastor in that kind of work.

Sell from house to house *The Kingdom of God Newspaper* and literature suitable for inquirers.

(c) "Invitation meetings" or "receptions" for different occupations.

Under the auspices of the Sunday School invite the teachers of the neighbouring public school.

Set up an aim and carry on evangelistic work using a list of the government officials and other published lists.

Meetings for business men and men of influence to be addressed by well-known Christian leaders.

Secure the co-operation of the local business-men's club.

(d) Hold a Christmas celebration for workingmen, inviting them through the local labour union.

(e) Plan to get in touch with agricultural and fishing villages by the use of 16 millimetre films, largely of an entertaining and educational character.

(f) Evangelism in the homes of the Sunday School children, also the use of parades by the Sunday School children.

(g) Reaching the non-Christian members of Christian homes through the holding of "family meetings." Tracts for use in families should be prepared.

(h) Christian workers by becoming members of the local Educational Association may get in closer touch with the educational circles.

#### 6. *Miscellaneous.*

(a) We would like to see new leaflets published and sent out every month, about one page on each subject.

(b) The insertion in each local newspaper of evangelistic material as part of the newspaper evangelism campaign.

(c) The holding every month in every church throughout the nation of a Kingdom of God Campaign prayer-meeting. The insertion in the Kingdom of God Newspaper of suitable reading material regarding that prayer-meeting.

(d) That the Central Committee make proper arrangements for the sale, at ten sen each, of a portion of the present Union Hymnal.

## V. THE SECTION ON RELIGIOUS EDUCATION:

### *1. National Training Conferences.*

The holding of National Training Conferences of the Kingdom of God Campaign, one in the East and one in the West, in 1931, the dates to be decided by the Central Committee.

### *2. Other Training Conferences.*

To give special attention to the various training conferences held under Christian auspices in various sections and tie them up to the Kingdom of God Movement.

### *3. Special numbers of the Kingdom of God Newspaper.*

That the publishers of *The Kingdom of God Newspaper* sometimes issue special numbers, seizing what they consider good opportunities. For instance, a "Rural" number, a "Sunday School" number, asking the speakers at the previously mentioned Training Conferences to write for those numbers.

### *4. Gospel Schools.*

To ask the Central Committee to publish something on "The Mission and Methods of Gospel Schools" having reference to the practical examples of Sunday School Institutes and the culture methods of the "Shuyodan," the "Kibosha" movement and other such organizations: and especially bearing in mind the villages, to promote and encourage in each district opportunities for the opening of such "Gospel Schools."

### *5. Correspondence Course.*

In cases where inquirers are secured, for those who wish to be taught and led through correspondence, an opportunity should be given them to understand clearly the meaning of such instruction.

In each district an Educational Committee and a Correspondence Evangelism Committee should be set up, through co-operation with the Educational Commission of the Central Committee in order to send through each Church suitable printed material.

### *6. Follow-up Work.*

After mass-meetings open short-period "culture" conferences should be held for the teaching and training of inquirers.

### *7. Specimen Literature.*

Specimens of all the literature published by the Central Committee should be sent to the District Committee.

### *8. Guidance of Adolescents.*

Bearing in mind the importance of leading the boys and girls of adolescent age, special meetings should be held for members of Sunday Schools and for boys and girls of adolescent age, in order to urge decisions

for Christ, and secure from among the young folk those who will pledge themselves to Christ and His service. This should be followed by training along the line of giving, prayer and service.

9. *Campaign Pamphlets.*

A wise and effective use should be made of Campaign pamphlets.

VI. THE SECTION ON RURAL EVANGELISM :

Rural Japan includes more than one-half of the whole population of our Country. The fact that the light of the gospel does not yet reach in any large measure the rural sections of our country casts a shadow on the future of Christianity here. Our hope is that for the sake of permeating the whole life of our nation with Christianity the main stream of evangelism be turned towards the rural sections which hitherto have been neglected so that we may offer all Japan to God and realize here the Kingdom of God throughout the nation.

1. We earnestly ask that for the sake of developing and training workers for rural evangelism there should be special courses in our theological schools.

2. We recommend that in each prefecture and district Rural Gospel Schools should be opened for the sake of developing and training laymen who will become the advance guards of rural evangelism.

3. We earnestly desire the establishment of a Rural Committee in connection with each Local Committee of the Campaign.

4. As practical methods of rural evangelism we recommend :

(a) The preparation of tracts and films adapted to rural evangelism.

(b) The opening of rural social settlements and, during the busy agricultural seasons, the carrying on of rural day nurseries.

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## FEDERATION OF CHRISTIAN MISSIONS

### Condensed Minutes of the Annual Meeting

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J. S. KENNARD JR.

The theme of the Conference was the Rediscovery of the Kingdom of God in Japan. The papers with condensed discussion are printed in the current issue of the *Quarterly*. The Vice Chairman, Dr. W. M. Vories presided at the opening prayer meeting Wednesday evening July 30th.

On Thursday morning, after a short period of devotion led by the Chairman of the Federation, Dr. P. S. Mayer, several items of business were transacted, among which it was decided that, hereafter, all members of the Executive Committee be considered *ex-officio* members of the Conference.

Following this period of business, Miss Michi Kawai gave a paper entitled *The Rediscovery in Moral Life*. Discussion was led by Mr. R. L. Durgin, twenty persons taking part.

The closing half hour of the morning sessions, as on the days that followed, was given to an inspirational message by Rev. H. W. Myers, the Devotional Leader of the Conference.

Thursday afternoon was given to the first regular business session. Of 82 delegates 78 were checked as present. The Secretary presented the report of the Executive Committee for the year. Some felt that the telegram of protest concerning the invitation of the geisha party to perform in Washington should not have been sent by the Federation; others felt that there was no other way to secure the desired action. There was agreement on the positive gains.

The recommendation was adopted that in view of the organic union consummated between the Christian Convention and the Congregationalist denomination, whereby the missionaries of the former serving in Japan are now members of the American Board mission, the resignation from the Federation of the former, effective from the close of this calendar year, be accepted.

The recommendation for the accepting of the application for membership of the East Asia Mission, was referred to the incoming Executive Committee for further consideration and action.

A communication from the Christian Literature Society was presented concerning the handling of the publications of the Federation, as follows:—

"At the meeting of the Christian Literature Society Executive Committee held on June 26, 1930, the Society decided to undertake for another three years, subject to similar action on the part of the Federation of Christian Missions, the publication of the *Japan Christian Quarterly*.....It was further decided to express our readiness to undertake the publication of the *Japan Mission Year Book*.....If the agreement embraced the *Japan Mission Year Book* as well, the Society is willing to undertake the publication of the two without guarantee against loss, excepting responsibility for Editorial expenses.'

The recommendation of the Executive Committee, that the above offer be accepted subject to the following conditions, was adopted. a. The editorial expenses be arranged directly between the Executive Committee of the Federation and the editors of these publications. b. That the responsibility of the Christian Literature Society shall relate exclusively to the business side of the publications. c. That the quality, size, and price of sale, shall be fixed in consultation with the Executive Committee of the Federation.

On a motion from Rev. W. H. M. Walton, it was voted: That in order to avoid the overlapping that at present exists in the independent publication of a Year Book and a Magazine both by the F. C. M. and the National Christian Council respectively, a committee of five be appointed by this body to approach the N. C. C. with a view to studying the possibilities of closer co-operation: and to report next year.

Following these actions Mr. Saburo Yasumura, the incoming President of the National Board of Sunday Schools, was introduced. The report of the Treasurer for 1929, as also the ad-interim report of the Treasurer, were presented and adopted. The Rev. Darley Downs presented the report of the School of Japanese Language and Culture, which was adopted.

Thursday evening was given to a Round Table Conference concerning the Kingdom of God Campaign. It was pointed out that within its first six months the Movement had become an inclusive one embracing all evangelical bodies in Japan, excepting only the Salvation Army and the Holiness Church. The discussion dealt with the following five issues: 1. Impressions of the Campaign to date. 2. The problem of more effective follow-up, 3. The Kingdom of God Weekly, 4. More adequate mobilization, 5. Reaching more into rural communities.

Friday, August 1, was devoted primarily to two papers and their discussion. In the morning, the Rev. Luman J. Shafer read a paper entitled *The Rediscovery in Intellectual Life*. The open forum discussion of the paper, lead by Dr. C. L. J. Bates, was participated in by sixteen persons.

In the afternoon, the fraternal delegate from Korea, the Rev. John Z. Moore, D. D. was introduced to the Conference. The paper was by Miss Isabelle McCausland, on *The Rediscovery in Economic Life*. The discussion was led by Rev. T. D. Walser. The time was extended to 5 p. m., and 38 persons took part.

Saturday, August 2, the morning session was opened with devotions led by the Rev. Hugh McMillan of Formosa. The paper was given by the Rev. Willis C. Lamott, the theme being *The Rediscovery in the Devotional Life of the Church*. Miss Esther Rhoads led the discussion, and fifteen persons took part.

On Saturday afternoon was conducted the second regular business session. Reports were presented by the following, and adopted: The Fraternal Delegate to the National Christian Council (Dr. Mayer), The Fraternal Delegate to Korea (Dr. H. K. Miller), Representative on the American School board (Mrs. D. C. Holtom), Representative on the Canadian Academy board (Rev. H. F. Woodsworth), Committee on Korean Work (Dr. John A. Foote), Committee on Publications (Dr. Wainright). The report of the Christian Literature Society was presented by Dr. Wainright and accepted.

A resolution concerning the exportation of undesirable moving picture films was presented, and after discussion and amending was unanimously adopted, as follows:

"In view of the fact that many of the moving picture films coming into Japan from certain foreign countries during the last few years are demoralizing in their influence, and also so misrepresent the national ideals of the countries concerned, therefore, Be it Resolved by the Federation of Christian Missions in Annual Meeting assembled, that a protest be registered against the exportation of such films as are subversive of the commonly accepted standards of morality and of international understanding: And that a copy of this resolution be sent to the press and to the diplomatic representatives of the countries concerned."

The Committee on Mutual Fire Protection reported, presenting a proposed constitution. Its first recommendation was unanimously adopted, as follows:

"That the proposed Missions' Mutual Property Protective Association, expressed through the above Constitution and By-laws, be referred to the constituent bodies of this Federation for their consideration and report to the Executive of the Federation before the next Annual Conference, indicating,—1) Their attitude to the principle involved. 2) Their approval or otherwise of the proposals submitted herewith. 3) Any changes in these proposals which they consider desirable."

It was further recommended that December 31st of this year be set as the final date by which the various missions should send in their replies. The Committee Chairman, Dr. McKenzie proposing possible extension of time to March 31, 1931. It was voted to continue the committee for another year.

The report of the Nominations Committee, as appended, below was adopted.



## Committees Appointed for 1930 to 1931

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### OFFICERS OF THE FEDERATION.

*Chairman*, W. Merrell Vories.

*Vice-Chairman*, H. F. Woodsworth.

*Secretary*, J. Spencer Kennard Jr.

*Treasurer*, Harold W. Hackett.

*Executive Committee* :—1931—Miss Caroline Marsh, G. H. Moule. 1932—W. H. Erskine, J. E. Knipp, Miss Caroline Peckham.

### PUBLICATIONS COMMITTEE.

1931—Guy C. Converse, John K. Linn, S. H. Wainright. 1932—W. H. M. Walton, (*Editor J.C.Q.*), Miss I. McCausland, H. F. Woodsworth. 1933—Luman J. Shafer, (*Ed. Year Book*). Mrs. J. S. Kennard Jr., A. K. Reischauer.

### CHRISTIAN LITERATURE SOCIETY.

1931—D. C. Holtom, J. C. Mann, (G. H. Moule), G. E. Trueman, T. A. Young. 1932—Darley Downs, Miss Kate Hansen, P. G. Price, A. J. Stirewalt. 1933—A. D. Berry, Arthur Jorgensen, H. D. Hannaford, Miss Claire McKinnon.

### TRUSTEES OF JAPANESE LANGUAGE SCHOOL.

1931—D. R. McKenzie, L. J. Shafer. 1932—G. Bowles, T. A. Young. 1933—W. Axling, H. W. Myers.

### WORK FOR KOREANS.

1931—John A. Foote, B. F. Shively, Miss K. Tristram. 1932—S. P. Fulton, Miss A. M. Henty, (L. L. Young, coopted).

### NATIONAL S. S. ASSOCIATION.

Charles W. Iglehart.

### AMERICAN SCHOOL REPRESENTATIVE.

Mrs. D. C. Holtom.

### CANADIAN ACADEMY REPRESENTATIVE.

Mrs. Roy Smith.

### FRATERNAL DELEGATE TO KOREA.

P. S. Mayer.

### FRATERNAL DELEGATE TO N.C.C.

W. M. Vories.

### NECROLOGIST.

G. F. Draper.

## Treasurer's Report 1929

### RECEIPTS

#### A. GENERAL SOURCES

Balance from 1928...	¥193.13
Christian Literature Society	276.03
Interest	4.37
Cash refunded...	16.45

¥489.98

#### B. MISSION TREASURERS

for C.L.S. for F.C.M.

Methodist Protestant 1928		¥60.00
Y.M.C.A.		60.00
Reformed Church in America	¥200.00	
Methodist Protestant 1929		60.00
Evangelical Mission	350.00	60.00
British Bible Society		30.00
Friends Mission	350.00	60.00
Methodist Episcopal Mission	200.00	120.00
Church Missionary Society		150.00
Omi Mission		30.00
American Board Mission	891.36	150.00
Missionary Society Church in Canada		90.00
Lutheran Mission	1,400.00	120.00
Methodist Protestant	150.00	
American Bible Society		30.00
Christian Mission	100.00	60.00
Southern Presbyterian Mission	570.00	150.00
Woman's Union Missionary Society		30.00
Methodist Episcopal, W.F.M.S. West	400.00	60.00
Reformed Church U.S.	450.00	120.00
Kagawa Co-operators		30.00
Reformed Church America	200.00	120.00
Methodist Protestant	150.00	
Southern Baptist Convention		90.00
United Church of Canada	1,400.00	120.00
" " (Women)	1,400.00	120.00
Presbyterian Church in Canada		30.00
Methodist Episcopal, W.F.M.S. East	400.00	60.00
United Christian Mission		90.00
Am. Baptist For Mis. Society		90.00
United Brethren Mission	350.00	30.00
English Presbyterian Mission		30.00
Reformed Church in America	400.00	
Presbyterian Church U.S.A. Mission	750.00	150.00
Reformed Church in U.S.A.	450.00	
Y.W.C.A.	350.00	
Total received by F.C.M. Treas. from Missions	10,911.36	
Y.M.C.A. (two payments direct to C.L.S.)	1,000.00	
Christian Mission (direct to C.L.S.)	295.00	
	¥12,206.36	¥2,430.00
		¥2,919.98

## DISBURSEMENTS

## A. ANNUAL MEETING

Delegates, travel and board... ..	¥ 1,000.00
Expenses of speakers ... ..	192.40
Use of Auditorium ... ..	25.00
Printing of Programme ... ..	27.57
Reception to delegates ... ..	19.92

¥1,264.89

## B. CHRISTIAN LITERATURE SOCIETY

Payment by Treasurer to C.L.S. ...	10,911.36
Payments made direct... ..	1,295.00

¥12,206.36

## C. PUBLICATIONS

Japan Christian Quarterly ... ..	104.99
Publications Committee Expenses ...	35.00
Japan Mission Year Book ... ..	37.00

¥176.99

## D. ADMINISTRATION

Executive Committee Meetings ... ..	146.28
Secretary's Expenses ... ..	19.05
Treasurer's Expenses ... ..	15.00

¥180.33

## E. RELATIONS

Delegate to Korea ... ..	108.32
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## F. LOANS

Repayment of loan, with interest ...	¥1,100.00
Total ... ..	¥2,830.53
Balance Dec. 31, 1929 ... ..	89.45
Grand Total ... ..	¥12,206.36
	¥2,919.98

Audited, compared with Vouchers and found Correct.

P. S. Mayer.



## THE CHRISTIAN LITERATURE SOCIETY

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AMY C. BOSANQUET

The latest large book published by the C.L.S. is *The Social Problems and Ideals of the Bible* (Shakwai Mondai to Seisho), by the Rev. O. Takahashi, M.A., B.D., S.T.M., cloth, 432 pp. It deals with the Hebrew social, family, economic and religious systems and institutions, their political organizations, the social teaching of the early prophets, the social ideals of the prophets of the exile and return periods, and the social teaching of the poems and sacred dramas.

The twenty-eighth issue of the *Japan Mission Year Book*, (formerly called *The Christian Movement in Japan and Formosa*), edited by the Rev. Paul S. Mayer, cloth, 400 pp., was published in July; it is sold at ¥2.50, with a special price of ¥1.25 for all copies purchased for presentation to readers residing abroad. It contains a number of "live" articles on important matters, national, political, and religious, social, educational and literary, with careful directories and statistics, indispensable to every Japan missionary and surely not to missionaries only!

Five *Kingdom of God Campaign Pamphlets*, prepared by the Kingdom of God Movement Committee, with illustrated covers of tinted paper were published in August at five sen each, and have sold well. Their subjects are :

The Kingdom of God and its King.  
Lifegiving Power and the Kingdom of God.  
Perplexed Souls and the Kingdom of God.  
Daily Living and the Kingdom of God.  
Buddhism and the Kingdom of God.

The first edition (20,000) of Dr. Kagawa's *Meditations about God* (Kami ni Tsuite no Meiso) is all sold out, and the second edition of 20,000 is now on sale.

Another booklet with coloured illustrations, for little children, in the *Bible Story Picture Book Series* (Seisho E Monogatari), at twenty-five sen, will be out before Christmas; as it is on the Infancy and Boyhood of our Lord, it will be especially suitable as a Christmas gift.

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## JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

The Annual Conference will be held at Omi Hachiman from October 28-31. The full programme is appended below. There will also be an exhibition of literature used in follow-up work. A cordial invitation to attend is extended to those engaged in or contemplating Newspaper Evangelism. Application should reach the office of the Agency, New Life Hall, 7-chome, Ginza, Tokyo, not later than October 20. Mr. H. Nagao, M.P. will preside throughout.

### PROGRAMME

#### OCT. 28.

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| 4 p.m. | Social gathering followed by study of the Exhibition. |
| 7 p.m. | Opening meeting followed by reports.                  |

#### OCT. 29.

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| 8.30 a.m.  | Devotional address. Rev. S. Tsukada.   |
| 9. a.m.    | "The Japan Christian News Agency—its aims and ideals." The Chairman.   |
| 10.30 a.m. | "Lessons in Newspaper work from America." Mr. E. V. Yoshida.   |
| 11.30 a.m. | Prayer.  |
| 2.30 p.m.  | "The use of the Newspaper for Religious purposes." Rev. M. Osaka, Religious Editor of the Yomiuri Shimbun. Mr. S. Ogasawara, Religious Editor of the Osaka Mainichi Shimbun. |
| 7. p.m.    | "The relation between newspaper evangelism and country evangelism." Rev. Y. Kurihara.  |

#### OCT. 30.

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| 8.30 a.m.  | Devotional address. Rev. S. Tsukada.   |
| 9. a.m.    | "The past, present and future of Newspaper Evangelism." Rev. C. Noss. Followed by discussion on the relation of Newspaper Evangelism to (a) the organized Church; (b) the Kingdom of God Movement. |
| 11.30 a.m. | Prayer.  |
| 7. p.m.    | "The relating of local effort to wider evangelism." Dr. W. M. Vories, followed by discussion on (a) Relation of Central Office to branches; (b) Co-operative Work in Newspaper Evangelism.         |

#### OCT. 31.

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| 8.30 a.m. | Devotional Address. Rev. S. Tsukada.       |
| 9. a.m.   | Business Meeting and Election of Officers. |
| 11. a.m.  | Closing Session. The Chairman.             |

## THE NATIONAL SUNDAY SCHOOL ASSOCIATION

S. YASUMURA

On the return to the United States of our leader and friend, Mr. Coleman, the National Sunday School Association was reorganized as a completely indigenous unit with Mr. Kitoku as General Secretary. The Federation of Christian Missions, however, was invited to nominate one of the Directors. Mr. Kitoku this year accepted a call to pastoral work in Hokkaido, and the present writer has been appointed in his place. Pending his appointment, which was made only a month before the Annual Conference, the Board of Directors made themselves responsible for carrying on the work of the Association.

As is generally known the Robert Raikes' Sesqui-centennial is the outstanding feature of the year's programme. This was made a special feature of the Summer Conferences, in addition to a union teachers' training course.

Three Summer Conferences were held at Karuizawa, Fukuoka and Sapporo respectively. The following are the statistics:—

Denomination	Karuizawa	Fukuoka	Sapporo	Contributions in yen
Anglican .....	3	5	9	—
Baptist .....	12	43	0	30.00
Congregational .....	10	7	21	30.00
Evangelical .....	6	0	0	—
Lutheran .....	6	5	0	20.00
Methodist .....	50	33	24	100.00
Presbyterian .....	19	9	47	10.00
United Brethren .....	1	0	0	Promised
Others .....	23	0	17	—
Total .....	130	102	118	—
Certificates granted ...	19	17	1	—

Besides the Conference mentioned above, a fourth was conducted by the Rev. K. Yabe by Lake Biwa, to which the Association sent a lecturer. All four Conferences were eminently successful both in attendance and also in spirit. At all of them special honour was paid to the memory of Robert Raikes.

The main feature of the Sesqui-centennial is to be the distribution of 100,000 copies of pamphlets on *Robert Raikes and His work*, with the subtitle *Reasons for Sunday School*. These are to be distributed by Sunday



School children in their homes and schools. By this means it is hoped to create a better understanding about the Sunday School and also to establish closer relations between the Sunday School and homes and schools. The cost of production is estimated at about ¥1000, and it is hoped to secure this by the collections made on World's Sunday School Day.

In addition to the above propaganda work, Dr. Chiba is to speak from the Tokyo Broadcasting Station on the day in question on "The Sunday School and its origin" and his address is to be relayed throughout the country. There will also be a central Sunday School Teachers' Meeting in Tokyo.

With regard to the long delayed plans for a central Sunday School Building, the time seems ripe to take action. Funds however are not yet all to hand. Negotiations are proceeding with another Christian organization with a view to co-operation in the erection of the building, and it is hoped others also may care to join in; but at present nothing definite can be announced.

Last winter on his way home, Dr. Hopkins, Secretary of the World's Sunday School Union, stopped over in Japan for a short period and invited certain leading Christian educationalists to confer on the situation. As a result a committee on curriculum study was formed, with the following members, Revs. S. Tsuru, Y. Taizumi, K. Yabe, K. Kitoku, T. Yamamoto, W. Woodard, S. Yasumura and Mrs. H. Morioka. This committee has met several times and has appointed a sub-committee to study the graded lessons at present published by the Association. The sub-committee has decided on a thorough revision of the material in order to bring it more up to date in educational method and principle. In the meantime the Association will publish in its magazine, *The Sunday School*, lessons for each month with suggestions for teachers.

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## TEMPERANCE AND PURITY NOTES

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E. C. HENNIGAR

### BREWERS' OPPOSITION.

As an evidence that the saké-brewers of Japan are feeling the weight of the Temperance movement we may note that at a meeting of the Central Executive of the Brewers' Association two items on the Agenda were the methods of opposition to the proposed 25 year law and to the 'Total Abstinence Day' Day propaganda of Sept. 1st. They sent a petition to the

authorities asking that a stop be put to all Temperance propaganda. In support of this they cite the fact that they pay ¥200,000,000 taxes yearly. They forget of course that the people, in paying this tax, are wasting over ¥1,500,000,000 and that in direct payment for drink to say nothing of the indirect loss to the nation.

### TEMPERANCE IN THE COUNTRYSIDE.

The Imperial Agricural Association has made a survey of the economic condition of the farmers of Japan and find that the total debts average ¥160,000 per village, or some ¥4,000,000,000 for the whole country, i.e. slightly less than three years' saké-bill.

In the campaign to establish a Temperance Society in every village Minami Uonuma County in Niigata Prefecture was the first in the whole county to achieve this goal, now followed closely by Minami Saku County, in Shinshu (near Karuizawa).

A campaign is in progress to obtain 10,000 signatures in every constituency to a petition to the members of the Diet asking their support to the 25 year Prohibition Law. These will be bound into volumes and presented to the members in each constituency.

### TOTAL ABSTINENCE DAY IN TOKYO.

The 7th Annual Total Abstinence Day was observed on Sept. 1st, the anniversary of the great earthquake. A monster lantern procession from Shiba Part to Hibiya attracted great attention in Tokyo. Over 3000 persons were in line, including Y.M.A.'s Boy Scouts, 400 members of the Working Mens' Temperance League as well as representatives of Churches and all Temperance organizations in Tokyo. The police authorities afforded every assistance to those organizing the procession and also, for the first time, gave permission to hold Temperance meetings at a number of points on the city streets. Dr. Z. Morooka gave a Temperance address over the radio at 10 a.m. on July 31st. Altogether this was as good a piece of educational work as has ever been done by any organization.

### LAW OBSERVANCE ASSOCIATION.

Within the last few months an organization has been set up to promote the observance of the law prohibiting alcohol and tobacco to minors. The motto of the association is 'Respect the constitution and obey the laws of the state' and is part of the celebration of the 40th anniversary of the promulgation of the Imperial Rescript on Education by the late Emperor Meiji. The central committee is headed by the Vice-ministers of the Educational, the Home and the Justice Departments of the Imperial Government and includes Dr. Kozaki, Pres. of the N. C. C., Mrs. Kozaki, Pres. of the W. C. T. U., Gen. Yamamuro of the Salvation Army and representatives of the Japan Temperance League.

### THE TRAFFIC IN WOMEN AND CHILDREN—LEAGUE OF NATIONS' COMMISSION.

The League of Nations Commission for the Investigation of the Traffic in Women and Children is leaving Geneva the latter part of September and will arrive in Japan next May after investigations in Malay, French India, China and Manchuria. This Commission is headed by Major Bascom Johnson and has one Polish and one Swedish member. A report will be made to the League of the Licensed Prostitution system of this country.

### GEISHA.

The number of geisha in Japan at the close of 1928 was 80,808. Of these 2,160 were under 14 years of age and in addition 13,671 were under 17. The authorities of Kanagawa prefecture have refused permission for the establishment of geisha quarters at Oiso.

### CAUSES OF PROSTITUTION.

The authorities have made public the following statistics. Last year 480 women were arrested for carrying on private prostitution in Yokohama. When asked their reasons for engaging in this business their replies were as follows:—

To relieve poverty in their homes...	129
Did not like the work they were at ...	56
Coming from the coun ry had been led astray...	61
Out of work ...	47
Separated from husband and lacking means of support ...	42
Deserted by 'lover' and left to fend for self ...	28
To he'p sick parents ...	55
Disliked husband's family ...	14
Quarrelled with husband ...	21
Wanted new clothes for omatsuri ...	1

Only two girls were in the system because they 'liked it.'

In Osaka some 800 applicants for licenses to become public prostitutes gave their reasons as follows:—

Poverty ...	364
Death of parents ...	160
Personal debts ...	101
To help parents ...	86
To restore fortunes of their family ...	55
Their own wish ...	4

### CAMPAIGNS AGAINST LICENSED VICE.

An intensive campaign is being waged this autumn in Tokyo and over twenty other prefectures for the abolition of licensed prostitution. All readers are invited to throw their influence into this movement and where the work has not yet been started to take the initiative in organizing and in pushing the campaign.



## BOOK REVIEWS

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*A HISTORY OF JAPANESE RELIGION* by Masaharu Anesaki D.Lit., LL.D., Professor at Tokyo Imperial University. Price 21/, ¥10.50. pp. XXII+423. Published by Kegan Paul, Trench, Trubner & Co., Ltd.

Until quite recently the best and almost the only books on Oriental religions in European languages have been by Western writers. Fortunately we are now getting more and more such works by Orientals, written usually with a view of presenting to the Western reader the better side of Oriental life and culture. Not all that is written by such dovocates of Things Oriental can be taken on its face value. This is not strange, for Western writers themselves have often erred by a failure to see the good side of things or, in more recent years, by being too appreciative of things they only half understood.

Professor Anesaki is already well known by previous works in this general field, Oriental Religious as a scholar who achieves an exceptionally high degree of objectivity in dealing with a subject in which it is so easy to be biassed or blind. As he says of himself, he is eager to be a "Scientific Historian" rather than "an apologist or a propagandist."

Something of the author's own philosophy of religion appears in the very title of the book when he calls it *A History of Japanese Religion* (not religions.) In Japan, in a very peculiar way, religions have been but phases of Religion, for even though Confucianism and Buddhism were foreign importations, they were from their beginnings in this land so thoroughly merged with the native Shinto that they have for centuries been regarded as but different phases of Japanese Religion. To be sure, there have been times when this harmony was questioned, and especially with the coming of Catholic Christianity in the sixteenth century it was more than questioned by the Catholics and later by the Tokugawa government; but the dominant note in Japanese religions history is tolerance, and the author is following both an old tradition and the example of a great many modern scholars in the field of the Science of Religion when he treats his subject in this way.

This does not mean that the author is blind to the real differences among the religions that have influenced Japan. In fact he gives admirable summaries of the different contributions made by Shinto, Confucianism and Buddhism to Japanese life.

Shinto, he says, is a religion in which "national unity and social solidarity were always maintained by the reverence towards the ruling family, belief in the divine origin of the Throne being inseparable from the worship of the Sun-goddess." "The idea of family perpetuation and the importance of communal life played no less important parts" in this religion. Whether this can continue under the new industrial regime, the author thinks is a real question.

Though a loyal Japanese, Professor Anesaki is too much of a scholar not to recognize the fact that the native Shinto was a rather crude faith before the Japanese came under the influence of Confucianism and Buddhism. Confucianism, he holds, "furnished materials for social institutions, political organization, the systematization of moral precepts." Though Shinto has always fostered the spirit of loyalty, Japan really owes to Confucianism its definite conceptions of what loyalty to ruler and filial piety really are. And it owes to a later form of Confucianism that system of ethics, which on the one hand flowered out into *Bushido*, code of the samurai, and on the other found expression in the life and teachings of a whole series of moralists and educators of a really high order.

In Buddhism the author sees above all a force which "served to consummate and give vitality to the religious life of the Japanese by stimulating universal ideals and refining their religious and aesthetic sentiments. "It was also a religion" to satisfy their yearnings for a beyond, and it supplied abundant material for transcendental speculation. It guided the mind of the people to broader visions and deeper mysteries than had ever been dreamed of by them. "He naturally recognizes the fact that for centuries Buddhism was for Japan the vehicle of the higher civilization of the continent.

The volume is divided into a general introduction and six books. These divisions follow the generally accepted major divisions of Japanese history. True to the sub-title of the volume, the author discusses Shinto, Confucianism and Buddhism "with special reference to the social and moral life of the nation." He also gives at times considerable details, especially as to the chief teachings of the founders of Buddhist sects, but on the whole he handles the various teachings of the three historic religions of Japan in the light of the influences which they here exerted on social institutions and moral ideals. One feels that if the author has any predilections they are for Zen Buddhism and for Nichiren, the founder of the Nichiren Sect. But he is always more of an admirer of the general philosophies of Japanese Religion than of any sectarian expression or popular forms of it. Probably some readers who have first hand knowledge of what Buddhism and Shinto are in the lives of the average disciples will feel that the author passes this over too lightly.

When he deals with the Tokugawa and the modern periods, the author gives considerable space to Christianity. He is eminently fair and very appreciative of the good in this fourth religion which is now playing a real role in Japanese life. He has been a special student of the Catholic missionary work in Japan and what he says on this most interesting subject will be fascinating reading to the average Christian.

In his closing chapters he seeks to estimate the present status of religion in Japan. Christianity's chief strength, he thinks, lies in its practical ethical idealism. Its weakness is its divisions, and above all in its uncertainty as to its real message now that it is being questioned especially in the West.

Buddhism too, he says, is "hopelessly divided" and it suffers specially from indolence and clinging too much to the old which hampers it from being a real power in modern life.

Sectarian Shinto, he feels, promises "little wholesome influence" The official "Shrine Shinto" through which the government is trying to control "dangerous thoughts" is too much in the hands of men who are guided by mere "conventions and expediencies" and often by men "who are anything but religious" and whose "sincerity is not unquestionable."

But while the author is rather pessimistic over the situation in organized religion, he thinks that in the general ferment stirring in Japan today there is also a real religious ferment. At any rate there is need today, he holds, of a new "inspiration of reinvigorating motives, and a revision of all values and higher ideals," since the whole world is faced with the "difficulties involved in the consequences of modern industry, in the meaning of democracy, and in the true mission of science." The author is not certain where this inspiration is to come from in the case of Japan. If it is to come from religion at all, is it to come from Japan's own "spiritual legacies or of their renewed manifestations? or is it to come from "a phase of her new religious life arising out of contact with Christianity and modern civilization?" This question, he says, he must leave to the historian of the future to answer.

A. K. REISCHAUER

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*THE JAPAN MISSION YEAR BOOK, 1930. Edited by Dr. P. S. Mayer. 391 pp. Published by the Christian Literature Society of Japan. Price ¥2.50.*

Dr. Mayer and those associated with him are to be congratulated on the Japan Mission Year Book of 1930. To the historian it will be of inestimable value; to the seeker after general information a liberal educa-



tion; to the missionary himself an almost daily necessity. It might even be recommended to tourists—of the more serious class! The writers are well informed, and the articles written with a seriousness of purpose and in some cases with an erudition, that brings a reflected glory to the whole missionary body.

As regards general form and make up the volume is excellent. It is smaller again than the year book of 1929 but nothing of real value has been omitted and it is in every way more attractive than the bulky and ill-printed volumes of a few years ago. No one will regret that there is a trifle less for the money when the material is of such excellence.

Part one contains reviews of the Pacific Relations Institute, international relations, political and labour movements and Shinto as a State religion. One need hardly say that every missionary who desires to be well informed regarding changing conditions in Japan should read these chapters with care. One hesitates to single out any one for special commendation when their scope and purpose is so different, but the article on Shinto by Dr. Holtom is most timely in view of the problem facing the Christian Church in Japan. His courageous and conclusive classification of Shinto as a state religion should be of aid in determining Christian attitudes.

In a mission year book one wonders a little why the review of Christian work should be relegated to the second part. In a work which was formerly known as the Christian movement one should expect to find first of all a review of the whole religious situation. Dr. Noss has done this briefly in Chapter VI but he has been compelled to devote most of his space to denominational progress. Most of us would be glad of a full chapter devoted to a comprehensive survey of the religious outlook in Japan and this chapter should take precedence over all others.

As one reads Parts II and III of the Year Book one is impressed by the wide interests of the Christian cause in Japan. If it should fail, it would not be because of a narrow outlook. Social and ethical problems are occupying a large place in our missionary thought. Is the slowness of our progress due to the breadth of our programme?

The other features of the book are so familiar as hardly to provoke the gratitude they deserve. Do we not always buy the book for the directories? The various lists are very complete and always useful. They have meant much work for a number of people, for which we are grateful. The 1930 year book should be widely used both here and abroad.

H. F. WOODSWORTH

## PERSONAL COLUMN

COMPILED BY ISABELLE MacCAUSLEND

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### NEW ARRIVALS

- BALDWIN. Miss Cicely M. Baldwin (C.M.S.) Arrived on Sept. 29th. Address 7 Nobori-cho, 2-chome, Kure.
- BRUNS. Rev. and Mrs Bruns (R.C.A.) arrived Sept. 15th, Now at Language School, Tokyo. Residence, No. 2 Meiji Gakuin, Shirokane, Shiba, Tokyo.
- COX. Mr. Luther B. Cox, term teacher at Doshisha. Arrived in June. Under appointment A. B. C. F. M. Address Doshisha University, Kyoto.
- JANSEN. Miss Bernice Jansen (P.E.) Arrived Sept. 13th, Address Aoba Jo Gakuin Sendai.
- LANG. Miss Kathleen Lang (M.S.C.C.) Language School, Tokyo. Address 8 Sakae-cho, Shiba-ku, Tokyo.
- LYNCH. Rev. A. Herschel Lynch (M.P.) Tokyo Language School. Sept. 2nd.
- MARSHALL—Mr. and Mrs. George Marshall (P.E.) Arrived Sept. 15th. Mr. Marshall is to be Athletic Director, St. Paul's University, Ikebukuro, Tokyo.
- PETERS. Miss August Peters (P.E.) Arrived Sept. 18th, to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.
- SHIPPS. Miss Helen K. Shipp (P.E.) Arrived Sept. 18th, to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.
- SMITH. Miss Doris Smith (A.B.C.F.M.) arrived Sept. 13th, attending the Language School, Tokyo. Address 23 Kamitomisaka, Koishikawa Ku, Tokyo.
- SULLIVAN. Miss Margaret Sullivan (P.E.) Arrived Sept. 18th to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.
- WOODWARD. Rev. Stanley C. Woodward (C.M.S.) Arrived Oct. 11th. Address Nishinomiya, Waja-cho 11.
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### ARRIVALS

- ARCHER. Deaconess A. L. Archer (M.S.C.C.) has returned from furlough and will open up work in Inuyama.
- AURELL. Mr. and Mrs K. E. Aurell (Am.B.S.) and daughter, Alice, returned from furlough July 12th. Mr. Aurell resumes his work as Secretary of the

- American Bible Society at No. 2 Shichome, Ginza, Tokyo. Residence—645 Kugahara, Ikegami, Tokyo Fu.
- BAKER. Miss E. M. Baker (C.M.S.) returned from furlough Sept. 19th. Address Poole Girl's High School, Katsuyama-dori, 5 chome, Higashinari-ku, Osaka.
- BARTLETT. Dr. and Mrs S. C. Bartlett returned from furlough Sept. 19th. A.B.C.F.M. appointee at Doshisha University, Kyoto.
- CARY. Miss Alice Cary returned from furlough Sept. 13th, resuming work at Yodogawa Zenrinkan, Osaka. (A.B.C.F.M.)
- COBB. Dr. and Mrs E. S. Cobb returned from furlough Sept. 2nd A.B.C.F.M. appointee at Doshisha University, Kyoto.
- DOZIER. Mr. and Mrs C. K. Dozier (S.B.C.) accompanied by Mrs Dozier's mother, Mrs Adelia Burke, arrived from furlough Sept. 14th. Residence in Shimonoseki.
- FIELD. Miss Sarah Field returned from furlough Sept. 13th, resuming work at Kobe College, Kobe.
- MURRAY. Miss Edna B. Murray (P.E.) returned from furlough Sept. 18th, to resume work at St. Margaret's School Takaidomura, Tokyo Fuka.
- NICHOLSON. Mr. and Mrs H. V. Nicholson (A.F.P.) returned from furlough Sept. 18th to Mito Shigai, Tokiwa Mura, Ibaraki Ken.
- NUNO. Miss Christine M. Nuno (P.E.) returned from furlough Sept. 18th, resuming work at St. Luke's Hospital, Tsukiji, Tokyo.
- VERY. Miss Hazel Verry (Y.W.C.A.) Returned Sept. 2nd after a year of furlough in the U. S.
- ZAUGG. Dr. and Mrs E. H. Zaugg and son Harold (R.C.U.S.) returned from furlough Sept. 7th. Address 162 Higashi Sanbancho, Sendai. Dr. Zaugg resumes his work as Dean of the Theological Dept. of The Tohoku Gakuin and as Secretary for the Japan Mission of the R. C. U. S.

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## DEPARTURES

- ANDERSON. Miss Robert Anderson (Y.W.C.A.) Kobe, sailed Aug. 29th having been called home suddenly by the death of her mother. Home address 208 Market St., Madrid, Iowa.
- BUNDY. Mr. and Mrs R. E. Bundy and daughter (P.E.) sailed Aug. 29th for indefinite furlough in the U. S.
- BUSS. Miss Florence Buss, resigned from Ferris Seminary (R.C.A.) sailed July 15th.
- COWL. Rev. J. Cowl (C.M.S.) Fukuoka, returned to England Sept. 20.



- COE. Miss E. Stella L. Coe (A.B.C.F.M.) to U. S. on health leave, Sept. 25th. Address 14 Beacon St., Boston, Mass.
- DAWSON. Miss Elizabeth Dawson, Yokohama Eiwa Jo Gakko, (M.P.) sailed Nov. 7th by Tatsuta Maru, retiring from the work. Home address Reseda, Calif.
- MOORE. Rev. and Mrs B. C. Moore and family (R.C.A.) of Kurume, Kyushu, on furlough June 28th. U. S. address c/o Princeton University Theological Seminary, N. J.
- OLTMANS. Rev. and Mrs A. Oltmans, and daughters, Misses C. J. and F. E. Oltmans (R.C.A.) returned to the U. S. in June. Address 816 Fairmount Ave. Grand Rapids, Mich.
- PARROTT. Mr. and Mrs F. Parrott, retiring from the British and Foreign Bible Society, Kobe, sailed for England, via Canada July 1st. Mr. Parrott had been forty years in Japan and for thirty years Secretary of this Bible Society, where he is succeeded now by Mr. G. H. Vinall.
- RUSSELL. Miss Mildred P. Russell (P.E.) resigned to return to U. S. Sailed Sept. 11th.
- SEIPLE. Dr. and Mrs W. G. Seiple and Dr. and Mrs H. K. Miller, of R. C. U. S. sailed Sept. 18th via the ports, to spend some time in Egypt on their way to U. S. A.
- SNEYD. Mr. and Mrs H. S. Sneyd sailed on August 14th. on the 'Empress of Japan' to return to their home in Toronto, because of the serious illness of their son, Carl. Their address is 28 Inglewood Drive, Toronto, Ontario, Canada.
- WALNE. Dr. and Mrs E. N. Walne, Shimonoseki, (S.B.C.) on furlough to U. S., Sept. 26th.
- WALNE. Miss Florence Walne, Shimonoseki (S.B.C.) on furlough to U. S. on July 10th.

## CHANGES OF LOCATION AND ADDRESS

- BRAITHWAITE. Mr. and Mrs G. Burnham Braithwaite (A.F.P.) moved in Sept. from Mito Shigai to Omuki Machi Higashi Ibaraki Gun, Ibaraki Ken.
- DOZIER. Mr. and Mrs C. K. Dozier (S.B.C.) moved from Fukuoka to Shimonoseki.
- DEMAAGD. Rev. John C. Demaagd (R.C.A.) from Oita to Beppu City, Oita Ken.
- GWINN. Miss Alice Gwinn, Miss Esther Hibbard, Miss Frances B. Clapp, (A.B.C.F.M.) new address in Kyoto, Muromachi Imadegawa Agaru.
- LAUG. Rev. and Mrs George W. Laug moved from Saga City to Takeo Machi, Saga Ken.

- LUBEN. Rev. B. M. Luben (R.C.A.) from Tokyo to Beppu City, Oita Ken for second year Language study.
- MANN. Rev. and Mrs L. W. Mann, new Tokyo address 39 Sarugaku, Shibuya Cho Tokyo Fuka.
- McCALL. Rev. and Mrs C. F. McCall (A.B.C.F.M.) new address at 2 Gakko Cho, Niigata.
- NOSS. Rev. and Mrs Geo. F. Noss and family (R.C.U.S.) have moved to Aomori City, address 10 Daikumachi, Aomori Shi.
- PERRY. Miss Catherine Perry address changed to 23 Kamitomizaka, Koishikawa Ku, Tokyo.
- ROBERTS. Rev. and Mrs F. L. Roberts new Tokyo address—Seinenkai Apts. Nakkeizaka, Omori-cho, Tokyo Fuka.
- WOODWARD. Rev. and Mrs W. P. Woodward and family (A.B.C.F.M.) transferred by the Directors of the Kumiai Church from Sapporo to Keijo. Address after Nov. 5th, 53 Nishi Shiken-cho, Keijo, Chosen.
- ZANDER. Miss H. R. Zander (R.C.A.) from Language School to Ferris Academy, Konohama, Saga Ken.
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## BIRTH

- GULICK. Born in Kobe International Hospital, Sept. 25th, a daughter, Helen to Mr. and Mrs. Leeds Gulick of Matsuyama (A.B.C.F.M.)
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## MISCELLANEOUS

- BIRKS. Mr. and Mrs. Gerald Birks of Montreal will arrive on the 'Empress of Japan' on November fourteenth for a short visit. Mr. Birks is Area Secretary for the Far East of the Foreign Committee of the National Councils of the Y.M.C.A. of Canada and the United States.
- BROWN. Mr. Franklin H. Brown, formerly of the National Committee of the Y.M.C.A. in Japan, has accepted a position on the State Y.M.C.A. staff of Wisconsin, as Physical and Boys' Work Secretary. Their address is 495, 66th Street, Milwaukee, Wis.
- FISHER. Mr. and Mrs. Galen Fisher of New York will arrive in Japan on November 2nd. on the 'Asama Maru' for an extended stay.

- OLTMANS. Dr. Theo. V. Oltmans, youngest son of Dr. A. Oltmans, (R.C.A.) is under appointment for Medical Service in the Amoy Mission (R.C.A.) and sails for that post in Sept.
- RYAN. The Ryan family formerly of Osaka Y.M.C.A., are now located in Appleton, Wisconsin. Mr. Ryan is physical director of that Association and the Ryans may be reached in care of the Y.M.C.A.
- WEBER. Miss Matilda Weber, Editor of *The Evangel*, (United Brethren Church) will spend some time in Japan during October, visiting churches of that denomination and going on to China, Philippines, West Africa and other fields.
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## WHO'S WHO IN THIS ISSUE

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REV. WILLIS C. LAMOTT is on the staff of Meiji Gakuin. He came to Japan under the Board of Foreign Missions of the Presbyterian Church of the U.S.A. in 1919.

MISS MICHU KAWAI was for many years a secretary of the Y.W.C.A. in Japan, was well as a familiar figure at Student Conferences both in Japan and abroad. She is now engaged in educational work.

REV. L. J. SHAFER is a missionary of the R.C.A., who arrived in Japan in 1912. He is the Head of the Ferris Seminary and also Editor of the *Japan Mission Year Book*.

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